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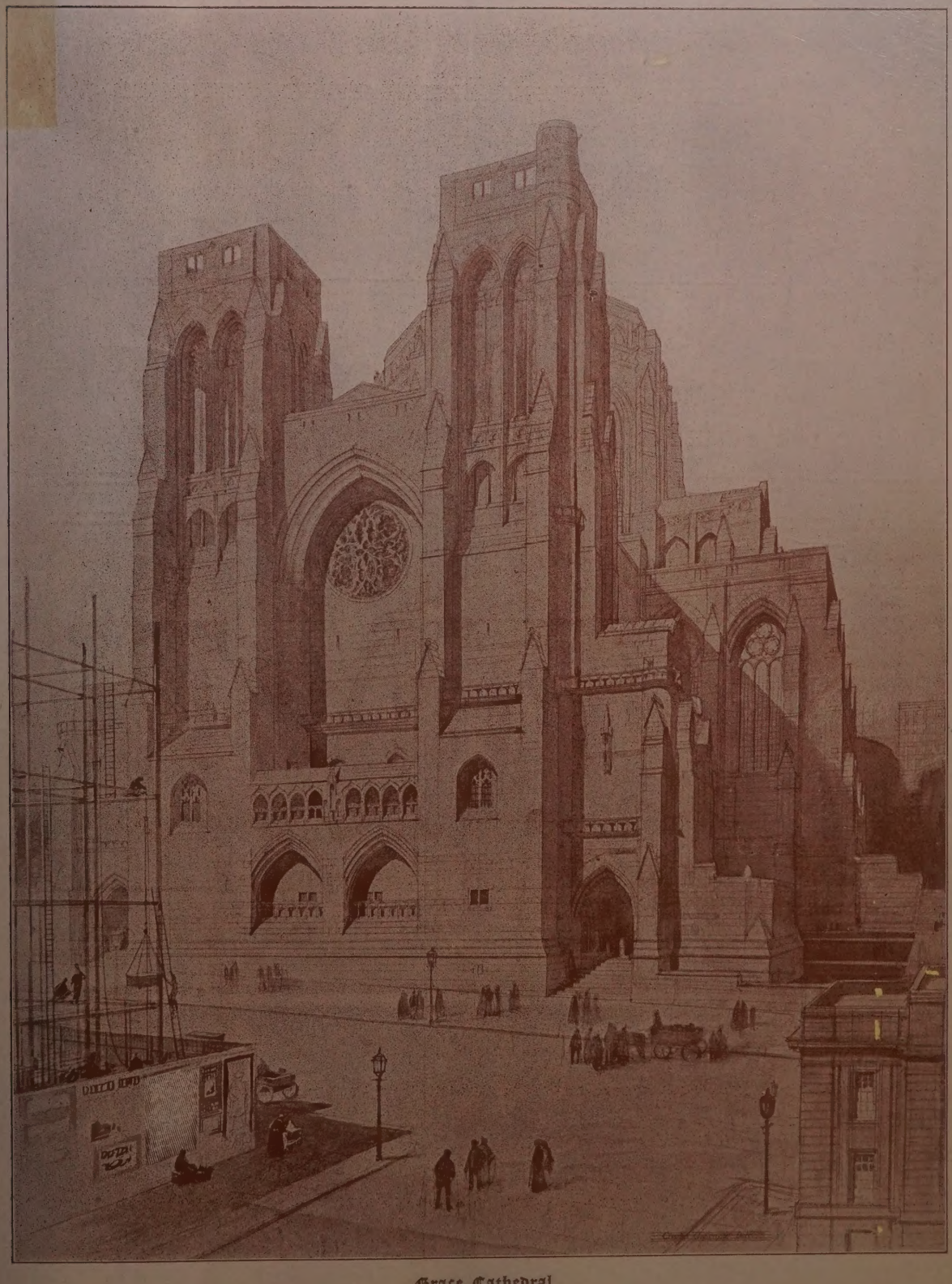

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3. The Rev. Ferdinand C. Ewer, 1857-1861.
4. The Right Rev. W. I. Kip, 1862-1865. (Second term.)
5. The Rev. Hannibal Goodwin, 1865-1867.
6. The Rev. James S. Bush, 1867-1872.
7. The Rev. Charles G. Williamson, 1872-1874.
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olume XLV. San Francisco, January, 1910 Number 6

THE RT. REV. W. F. NICHOLS, D. D.,
BISHOP OF CALIFORNIA AND PRESIDING BISHOP OF THE EIGHTH MISSIONARY DEPT.

The Eighth Missionary Department

THE EIGHTH MISSIONARY DEPARTMENT

The growth of the Church in the United States made it apparent long ago that its organization must be amended in the interest of efficiency. The need was felt for some intermediate unit between the diocese on the one hand and the general convention on the other. This demand was expressed more than thirty years ago in the proposal to adapt the provincial system to the American Church, a proposal to which the Church has not yet acceded, but towards the acceptance of which it seems, to many, we are inevitably moving. Already, to all intents and purposes, provinces exist for missionary administration and for ecclesiastical courts; there remains to be established only legislative bodies of corresponding scope. The Missionary Department represents one step in the provincial direction.

Twenty years ago the Missionary Council was an institution of great influence. It met annually, except in the years of the General Convention, and was composed of all the Bishops in the Church and of clerical and lay delegates, in part appointed by the General Convention, and in part elected by the conventions of the several dioceses. For one reason or another, its latter years were marked by a decrease of usefulness and interest. The difficulty in attending was felt most strongly in the West, where the Missionary Council seldom sat, and where its influence, probably most needed, was certainly least apparent. In 1901 the General Convention met in San Francisco, and sitting as the Board of Missions, adopted a resolution to the effect that the country be divided into eight groups of dioceses and missionary districts, and that each group be permitted to organize its own Missionary Conference. The seventh group or department comprised those dioceses and districts within the States of Washington, Oregon, California, Idaho, Nevada and Utah, together with so much of the States of Wyoming and Colorado as were included in the districts of Boise and Salt Lake, and the territories of Arizona, New Mexico and Alaska, and the newly created missionary districts of Honolulu and the Philippines. The resolution was the act of the Board of Missions. The General Convention, as such, took no cognizance of it. Nor were the conferences contemplated by it proposed as substitutes for the Missionary Council established by canon. Nevertheless, the year 1903, which saw the first of the Department Missionary Conferences, the honor of inaugurating which belongs to the Seventh Department, witnessed also the voluntary disbanding of the Missionary Council. And the next year the General Convention, sitting in Boston, revised the Missionary Canon and left out all that pertained to the Missionary Council.

The example set by the Seventh Department was soon followed by the other groups of dioceses, those on the North Atlantic coast being the only ones which failed to recognize the advantage of the conferences.

In the Seventh Department the first conference was held in St. Paul's Church, San Francisco, and the succeeding ones met in Los Angeles, Salt Lake, Seattle and Boise in the order named. It is not too much to say that the holding of these conferences marked a new era in the life of the Church in the West, creating a new recognition of the common problems and ties which belong to us west of the Rockies, dissolving diocesanisms for which our geographical isolation gave us but too plausible an excuse, and fostering a new enthusiasm for the progress of the Kingdom. Perhaps the most striking illustration, both of the common mind of the Seventh Department and of the value of concerted action, may be found in the Boise memorial, agreed upon at the Fifth Conference, petitioning the General Convention to revise the boundaries of sundry missionary districts so that they might conform to State lines, and to erect the new districts of Nevada, Wyoming and Western Colorado. The prompt and favorable consideration which this memorial received was undoubtedly due in large measure to the fact that it represented the unanimous desire of the Seventh Department.

In 1907 the General Convention adopted as a compromise for a provincial canon which failed of adoption, the present missionary canon, which recognizes the missionary departments previously authorized only by resolution of the Board of Missions, and providing for Department Missionary Councils. Minor changes in numbering and in boundaries were made, so that what was the Seventh, became the Eighth Missionary Department and its territory was lessened by the abstraction of New Mexico and such portions of Colorado and Wyoming as had been attached to it. (See map.) The primary council was held in Portland, the second met in Spokane, and the third will assemble in Sacramento in October, 1911.

The territory of the Eighth Department has an area of nearly a million and a half square miles, an extent of country which, without Alaska, is practically equal to that portion of the United States east of the Mississippi, while Alaska by itself is almost as large as the States of Missouri, Arkansas, Louisiana, Kansas, Oklahoma and Texas, and the Territory of New Mexico. The Eighth Department is therefore equal in size to the First, Second, Third, Fourth, Fifth and Seventh Departments rolled into one. The population of this vast area is proportionally small and moreover very unequally distributed. While the estimated number of people in the United States, including, of course, Alaska and the islands, is 97,000,000, the Eighth Department can claim but 13,000,000, and of this number, 8,000,000 are confined to the comparatively small area of the Philippines, and 2,000,000 more are credited to California alone, leaving but 3,000,000 to be thinly distributed among the remaining 1,200,000 square miles. When further allowance is made for the large towns, of which each of the States and Territories can claim more than one, it will be recognized that the department will not be crowded for years to come. It is likely that tremendous areas will never be hospitable to human occupation, though in view of the mineral development of the last twenty-five years and the more recent conquest of what had been considered hopelessly arid land, sweeping predictions must be cautiously made.

The Church in the Eighth Department is not strong. It may be interesting to read that in number of communicants, and in the amount of contributions, it furnishes about one twenty-third of the whole Church. When measured by th population, while in the country as whole every 108th person is a commun cant of the Protestant Episcopal Churc or a little less than one per cent of th population, in the Eighth Departmen only one person in every 333 is a com municant, less than one-third of one pe cent. Comparing roughly the diocese on the Pacific coast with those of corre sponding strength on the Atlantic, w find that California, Los Angeles an Oregon taken together rank with Rhod Island, Maine and New Hampshire, be ing a little weaker numerically and a lit tle stronger financially.

While we have but three dioceses a present, it is likely that Sacramento wil be advanced to diocesan status in Octo ber, and Olympia can not remain a mis sionary district much longer. As to th rest, no prediction can be made. Thei elevation into dioceses, with the possibl exception of Spokane, seems remote The Philippines is practically a foreig mission; as for Utah, it has made littl advance in twenty years, nor is it likely to do more than hold its own until th State fills up with "Gentiles," or until th Church at large pours into that difficul field gifts of men and money commen surate with the gravity of the problem which it presents.

No section of the country offers to the Church so complex a problem as Department Eight. Here the distinction between domestic and foreign missions is wholly unreal. The cities are filling up with as polyglot a multitude as that which thronged Jerusalem on the day of Pentecost. The ports of the Pacific afford an unrivaled opportunity to minister to them whose business is in the great waters, and for the noble beginning that has been made we are indebted to the zeal and enterprise of the Church of England. To that same Church we owe the strong foundations laid in the Hawaiian Islands, where, as in the Philippines, the situation is unique. While in the West the Negro factor is inconsiderable when compared with its insistence in the Department of Sewanee, the census of 1900 reported the presence of 18,000 members of that race, a number which will doubtless be found to have been doubled when the enumeration of 1910 is made, and there are but two attempts being made to minister to the colored race in this department, that in Spokane and that in Los Angeles. With nearly 100,000 Japanese and an equal number of Chinese concentrated in our coast towns, the Church's chance to serve them in a Christian land has been but feebly seized. The Indian is said to be a vanishing folk, and it is true that the white man's cruelty has greatly reduced his numbers in some sections, nevertheless the Navajos in Arizona have increased in forty years from 8,000 to 30,000. The splendid work being done for the red man in Alaska and at Fort Defiance show the possibilities at hand. All these several avenues of endeavor have been barely entered. They await the conquest of a Church which has seen its vision and girded its loins for the task.

LOS ANGELES LETTER

Holiday season, which seemed to the children as if it would never come and to the parents as if it would never go, has passed into history and a merry, bounteous, arduous season it was in Los Angeles. Times are better than for three years past and people were able to gratify their Christmas fancies. The injunction of the social workers, "Shop Early," was scrupulously obeyed by the public, so that by the end of November business was feeling the stimulus of the Christmas atmosphere, but this same

blic did not leave off shopping until e last bell struck on Christmas eve. It as a wonderful season for giving. Not ly did people give extravagantly to emselves, their children and their iends, but they gave openly and unushingly to the poor. The trouble now to get poor enough to go around; the oor by reason of the competition of hristmas are compelled to do duty to any and various philanthropists, to the npairment of their digestion and the eterioration of their moral fiber. They e simply obliged to become "repeaters" order to satisfy the exuberant benevonce of a multitude who once a year at ast awake to the truth that it is more lessed to give than to receive, or if they o not get that far, at any rate, enjoy eir Christmas dinner more when they el that they have contributed something the public stock of Christmas cheer. n the churches the old-fashioned Christas celebration with its tree, Santa laus, pounds of cheap candy and bales f gay toys is going out of fashion; and he "Manger Service" and the festival of iving is coming in to fill its place. And he strange thing is the children seem to ke it quite as well. It comes as a gleam f sunshine to discover that the spirit f giving is innate and that boys and irls, when they once settle down to it, njoy the new Christian Christmas as nuch as they did the old pagan feast of Kris Kringle.

The work of the City Mission Society his year, as usual, was to be the medium etween givers and receivers, to carry he Christmas greetings of the Church nto many forgotten corners. At the city ail on Christmas day, the Bishop adlressed the prisoners, and the ladies of he City Mission party distributed gifts o all. At the county farm, on the Wednesday after Christmas, a concert was given to the inmates and presents given to all in the institution. These, with Christmas at the colored mission nd five Christmases at the Settlement, nade our tired workers willing to acquiesce in the restriction, seemingly to childhood so unreasonable, that Christmas comes but once a year.

A few other things besides Christmas have found time to happen. The District Assembly of the Brotherhood of St. Andrew had its annual election of officers early in December, at which time Mr. Robert Lindsay was elected president for the ensuing year (in the place of Mr. Schult, who has moved out of the city), and E. C. Spencer was elected secretary. Plans were discussed for the noonday meetings in Lent. It has been decided, instead of the rotary system of last year, to have one speaker—Archdeacon Webber—for the first three weeks, after which the meetings will probably be discontinued for the want of any little David in the diocese rash enough to venture out in the armor of Saul. The meetings are to be held this year in St. Paul's Church, which is convenient to the business part of the city.

On the morning of January 2d the Bishop preached and confirmed a class in St. Augustine's Church, Santa Monica. On the evening of the same day the Rev. E. F. Wilson, founder of the Wawanosh and Shingwauk Homes of Western Ontario, important Church institutions for Indians, preached in the same church. St. Augustine's, on account of its location in one of the most attractive of the coast towns (less a pleasure resort than a place to rest and enjoy the unique beauty of shore and mountain), is visited in the course of the year by many distinguished clergymen and laymen, and the congregation has the privilege of hearing many of the leaders in Church work from various parts of the world.

On the evening of January 2d Bishop Johnson preached in St. Paul's Pro-Cathedral, Los Angeles, on the subject of Marriage and Divorce. The Bishop has been made chairman of the Interdenominational Committee on Marriage and Divorce for this locality, and his sermon was a part of a campaign of education which the committee will prosecute. The Bishop's position is that the final cure of evils of the present situation must be sought in the cultivation of higher ideals with regard to the marriage relation, and more carefully safeguarding the entering into that relationship. Hitherto the emphasis has been too exclusively upon divorce legislation, too little has been said about the ethics of marriage.

It is with a sense of loss that the writer records the death of the Rev. Henry L. Badger, who was formerly the rector of St. Paul's Church, Pomona, and president of the Convocation of Los Angeles, but for about two years had been in declining health. Mr. Badger was a man of rare spirit, unassuming and unselfish, who invariably put the service of God above personal ambition or personal enjoyment. His gentleness, sympathy and fidelity in all his duties had greatly endeared him to the people of Pomona and won for him a place in the warm regards of his brethren of the clergy.

T. C. M.

Trinity Chapel, Los Angeles, established as an adjunct to the parish of St. Athanasius was formally opened on December 16th, the cornerstone having been laid October 3d.

The Rev. C. H. Hibberd, D.D., of Pasadena, has been made the first honorary canon of St. Paul's Pro-Cathedral, Los Angeles.

The cornerstone of the new Trinity Church, Orange, was laid by Bishop Johnson on December 16th, in the presence of a large congregation, ten of the clergy of the diocese being in attendance.

The Rev. H. C. Collins, formerly of Portland, Ore., has taken charge of St. Paul's Church, Ventura. Mr. Collins, who is a physician, was at one time a missionary in the Orient.

On the Sunday before Christmas an anonymous donor placed $500 in bills on the alms basin at the Pro-Cathedral, Los Angeles, the envelope being simply marked, "For the Good Samaritan Hospital."

Thirteen children and one adult were baptized by the Rev. C. T. Murphy in St. Athanasius Church, Los Angeles, on the third Sunday in December, making the largest number presented at the font at one time in the history of the parish.

By the payment of the legacy of $30,000 left by the late Mr. George Keating to the Church Extension Society of the diocese of Los Angeles, funds have been placed at the disposal of the Bishop for the maintenance of the services of the Church in Imperial and San Diego counties in localities where otherwise it would be impossible to provide the ministrations of a clergyman.

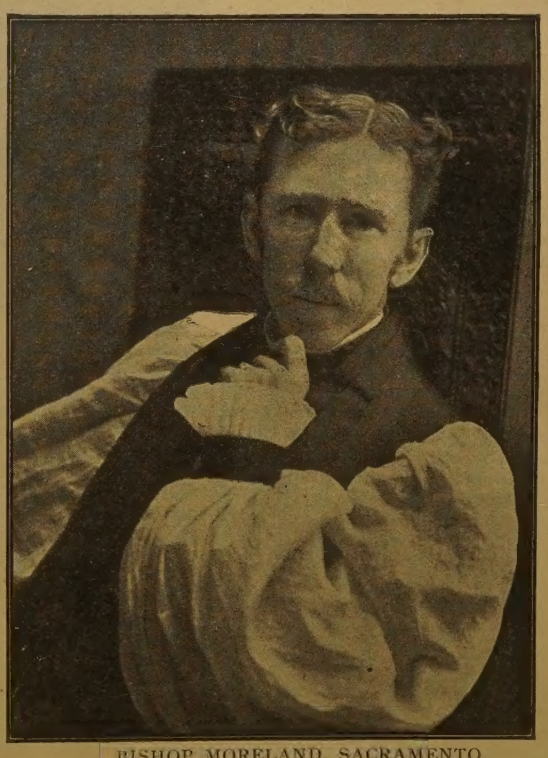
The Rev. J. W. Nichols will be in the diocese of Los Angeles from January 30th to February 6th. Arrangements for him to address congregations and other gatherings may be made with the Rev. F. U. Bugbee, Pomona.

THE DISTRICT OF SACRAMENTO

The Missionary District of Sacramento, originally called the Jurisdiction of Northern California, embraces that portion of the State of California which lies north of the Bay of San Francisco. Broadly speaking, it is 300 miles in breadth and 400 in length. It has an area of 41,000 square miles.

In this territory the entire population is less than 400,000, in some portions not more than one inhabitant to a square mile.

In some of the northern counties we have no churches or clergy, and only here and there a few scattered communicants.



BISHOP MORELAND, SACRAMENTO.

The District of Sacramento was set off from the original Diocese of California as a missionary jurisdiction by the General Convention which met in October, 1874, which also elected and appointed Dr. J. H. D. Wingfield as its first Bishop.

Dr. Wingfield was consecrated on December 2d, and came to his new charge the following spring. Bishop Wingfield died July 27, 1898, after two years of

helpless invalidism following a stroke of paralysis.

The General Convention which met in San Francisco in October, 1898, elected the Rev. Wm. Hall Moreland, rector of St. Luke's Church, San Francisco, to the vacant episcopate, and his consecration took place on St. Paul's Day, January 25, 1899, in St. Luke's Church.

The District of Sacramento is sparsely populated, as it includes large forests and much mountainous country. The great valley of the Sacramento will some day support a very large population, but many years will intervene and some $200,000,000 be expended before irrigation can be applied to the whole valley.

Sacramento itself is a growing city of perhaps 50,000 people, but no other city in the district has more than 12,000. When the electric power of our mountain ranges has been fully developed, Sacramento will be an important manufacturing center.

Many of the parishes and missions of the district have been developed in lumber and mining regions, where the population is unstable and where the Americans have been largely displaced by foreigners. Even in our agricultural districts the same process is going on, and many of our churches have been seriously weakened by the gradual exodus of Americans and the incoming of Portugese, Hungarians, Austrians, etc. It is a very practical and serious question how to maintain and keep open some churches that have been built and sustained with much devotion and self-sacrifice. Our hearts go out with deep sympathy to the small bands of faithful Church people seeking to maintain their Church homes under such conditions.

In the mining regions those who profit most from the treasure brought to the surface are not here, and do little or nothing for the Church here. They live far away and consider very little how the Church and religion are to prosper among the toilers in their mines.

Under these circumstances we can not expect rapid growth for the Church.

When the district was first set apart in 1874 there were eleven parishes, seven missions, twelve church buildings and nine clergy. Under Bishop Wingfield these increased to fourteen parishes, eighteen organized missions, twenty-three unorganized missions, twenty-five church buildings, and eighteen clergy.

The last Journal of Convocation shows fifteen parishes, twenty-three organized missions, twenty unorganized missions, forty church buildings and thirty clergy.

Beside this, substantial growth has been made in equipment, many churches have been greatly improved and enrished, many rectories and parish houses have been built, valuable land has been secured in various places for building sites and notably in Sacramento, where we now have unencumbered property worth $100,000.

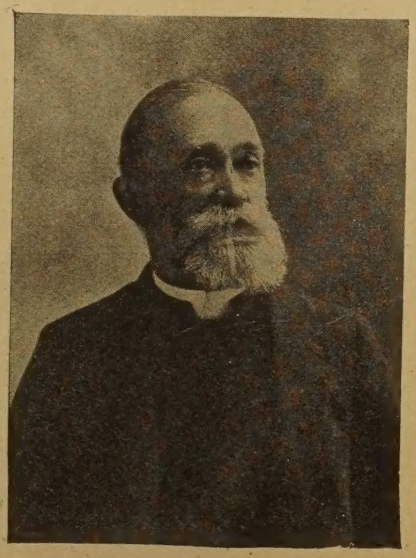
This includes the handsome residence of the Bishop and the half block of valuable land adjacent, on which is now being built a large two-story stone cathedral house at a cost of $30,000. This building, however, is not included in the estimate.

The valuable house and lot of the Japanese Mission in Sacramento, is another valuable asset.

For thirty-five years the district has depended on the General Church for the support of its Bishops, but in November, 1906, the present Bishop began to actively canvass to raise a fund for the endowment of the episcopate, which would make the district self-supporting and able to become a diocese. This fund has been raised by the efforts of Bishop Moreland and the generosity of the people of Northern California to $30,000, and a campaign has been planned to begin after Easter next to raise $20,000 more. It is hoped that this sum can be in hand by the fall, so that the next General Convention will be able to give us independence and make as a diocese.

The district has been too feeble and too much absorbed in its problems of existence to do much in developing institutions. The splendid efforts of Bishop Wingfield and James Lloyd Breck to establish church schools at Benicia, through no fault of theirs, ended in disaster.

A lovely charity has been founded in Sacramento for the care and treatment of sick and helpless children. It is called "The Home of the Merciful Saviour for Invalid Children." It is not simply a children's hospital, neither is it only a home for incurables. No case is considered incurable until every effort has been made to cure. And some very remarkable cures have been made and a very large percentage, considering the desperate nature of some of the cases treated. But where no cure can be expected, every help to alleviation of suffering and every comfort is freely given. The idea of a home is emphasized. This institution has been in existence only two



BISHOP WELLS, SPOKANE.

years and a half, and in that time has acquired property worth about $12,000 and paid all its expenses.

The future of this institution is bright, as its management has warmly commended it and it is a favorite charity in the city of Sacramento itself, where the beautiful work of the home is best known and therefore appreciated. The district at large also is taking an ever increasing interest in this its only charitable institution.

Altogether, the future seems to hold for the District of Sacramento abundant opportunity for hard work in plenty, for abundant trust in the Great Head of the Catholic Church, for fervent prayer, for generous giving, and an abounding optimism.

G. E. S.

The members of St. John's Mission, Lodi, have raised nearly $2,000 towards the erection of a new church edifice, the plans for which are being elaborated.

Considerable progress has been made on the new cathedral house at Sacramento, the masons being now at work on the second story of the building.

A handsome stained glass window to the memory of Mrs. Elizabeth Hutchinson, has just been erected in the Church of the Incarnation, Santa Rosa, by Misses Mary and Rachel Hutchinson. It was unveiled and blessed at the Christmas morning service.

The Christmas class of graduates from the Santa Rosa High School attended the evening service of the Church of the Incarnation as a body on December 19th, the baccalaureate sermon being preached by the rector, the Rev. George T. Baker.

The Rev. W. D. McLean, rector of Christ Church, Streator, Ill., has been invited to take charge of Trinity, Sacramento.

DISTRICT OF SPOKANE

The history of this missionary district is bound up with that of Olympia, and earlier with that of Oregon. Its separate existence dates from 1892, when the missionary district of Washington was divided. The Rt. Rev. Lemuel H. Wells, D. D., its first and present bishop, had served a long apprenticeship as general missionary in the section over which he was given jurisdiction, and many of the parishes which enjoy his episcopal care were founded and ministered to in their early days by himself.

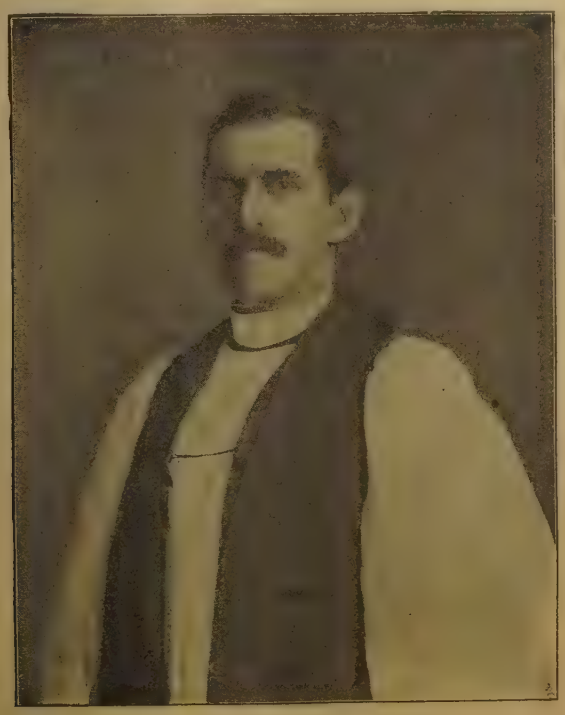
The climatic and other physical features differentiate it sharply from the territory west of the Cascades in the district of Olympia. It is hot in summer and cold in winter, being deprived of the moderating influence of the ocean. Agriculture is in its industry. The rolling hills in the southwest yield large harvests of wheat and in the orchards along the Columbia and in the Yakima Valley the finest apples in the world are grown, and other fruits of the best quality are produced in abundance. The growth of population and production has been so rapid and is of such vast promise that the country of which Spokane is the center calls itself not inaptly "The Inland Empire." The Church has shared in the general prosperity of the country and its increase has justified the creation of the missionary district. St. Paul's School, Walla Walla, Brunot Hall, Houston School, St. Luke's Hospital, and the Church House for Children, all in Spokane, evidence the strength of the institution of the district. Spokane, which a few years ago was a small village located at the falls of the river to take advantage of the power afforded, has become a thriving city of 40,000 people. The Cathedral of All Saints, with nearly 700 communicants, is one of the most active parishes of the West. This parish maintains one of the two missions for negroes on the Pacific Coast. Two archdeaconries, that of Spokane and that of Yakima, provide services, the one in the small and scattered mission north and east of the see city, the other in the chain of promising communities in the Yakima Valley. The statictics for the last year credit the district with 292 baptisms, 232 confirmations, 2,535 communicants, 1,248 Sunday School teachers and pupils, and contributions amounting to $34,128.34.

On Thursday, December 16th, Ven. Maurice J. Bywater met with the wardens and trustees of St. Luke's, Mabton, Rev. J. O. Vince, deacon, in charge, and with them selected a site for the church edifice. Payment was made on seven twenty-five-foot lots covering 175 ft. front by 140 ft. deep, located in the heart of the residence portion of this rapidly growing and thriving town, just a block from the main business street. Plans for a church edifice were supplied by Bishop Wells, and with a few modifications were adopted. The church will cost about $3,500, and work on the building

will be commenced in January. There are twenty-one communicants, an energetic board of trustees, and a large Woman's Guild, zealously working for the Church's growth and welfare.

The Rev. Herbert Ivon Oberholtzer was advanced to the Priesthood by Bishop Wells, in Calvary Church, Roslyn, Washington, on December 12, 1909, the third Sunday in Advent. The Bishop celebrated the Holy Communion, the Rev. Hamilton Bartlett of Kennewick preached the sermon and delivered the charge. The Litany and Suffrages were said by the Ven. Maurice J. Bywater, who presented the deacon for priest's orders. In the afternoon the newly ordained priest presented a very remarkable class for confirmation, when twenty-seven men and women and boys and girls, whose ages ranged from fourteen to fifty-seven, received the laying on of hands.

M. J. B.



BISHOP FUNSTEN, IDAHO.

DISTRICT OF IDAHO

A service of much interest which called out a large congregation in spite of the inclement weather, was held in St. Michael's Cathedral, Boise, on the evening of the Third Sunday in Advent, when at the conclusion of the service, five nurses from St. Luke's Training School received their diplomas at the hands of the Right Rev. James B. Funsten, D.D., Bishop of the Missionary District of Idaho, who at the close of an inspiring address, presented the diplomas to Miss Lulu Sweet, Miss Nathalia Waale, Mrs. Alice Scott, Miss Nettie Parkinson and Miss Emma Amack.

The class is the third which has finished the three-year course at St. Luke's under the capable supervision of Miss Lillian Long, who has been superintendent of the hospital since it was first opened. There still remains a class of twenty students.

Taking his text from St. Luke, 10:9, "Heal the Sick," Bishop Funsten said in brief:

"Christ was himself the great physician and showed a profound sympathy with all who were suffering from bodily ills as well as those who were weighed down with the burden of sin. He not only showed the path to eternal peace, but helped men by his marvelous power back to health and earthly happiness. This he did by his mighty power of divinity. Miracles were necessary to arrest the attention of the men of that generation to His teachings and great moral and religious work. They never were intended to do away with the regular laws of human investigation and effort. The bread that comes to us through modern scientific farming is just as much God's gift as that which was given by the multiplying of the loaves in the days when Christ was unfolding His marvelous religion among the hills of Galilee. So a healing that comes by a knowledge of the laws of health and science of medicine, growing out of the development of our Christian civilization, must be looked on as an extension of Christ's work among men.

"Christ said to the seventy that he sent forth to help men, 'Heal the sick,' and this command has come with His Church down with the ages. God's Church must be of service to men, not only in leading them to prepare for another life, but more, and we must realize that Christianity deals with every part of the lives of men and has work and mission for the body and mind as well as the soul. The hospital and school are just as truly a part of our Christian civilization as the Church.

"You nurses, who have just graduated at St. Luke's, have consciously or unconsciously heard the call of the Master when He said, 'Heal the sick.' You have done your best to learn what the laws of health and science teach and that they may be applied to the restoration of the sick and suffering to strength and usefulness. In binding up the wounds of humanity you are doing a noble work, for you are in harmony with Him who, while giving to men the blessed hope of immortality, has also brought into human life a purity and health that Paganism never knew. It is a glorious life you have chosen, may God bless you in performing your duty worthily, with courage and fortitude. Fear not to ask the help of the great Physician to bless all your human skill and endeavor, for, as has been truly said by Sir Oliver Lodge, "If prayer without medicine is folly, so medicine without prayer must be likewise.'"

The altar was beautifully decorated with roses and red and white carnations, and the chancel and screens with palms and foliage, which presented a beautiful picture under the brilliant lights of the Cathedral.

The graduates were the recipients of a Prayer Book and Hymnal and a gold badge, in addition to their diplomas, and after the service were the recipients of congratulations from many physicians of the city and from their friends, who also paid their tributes in gifts of beautiful and fragrant flowers.

H. W. E.

The missionary council of the southeastern portion of the missionary jurisdiction was held in Christ Church, Shoshone, Idaho, on December 14th and 15th. The following clergy were present: Rt. Rev. James B. Funsten; Rev. E. P. Smith, Boise; Rev. Howard Stoy, Pocatello; Rev. Willard H. Roots, Hailey; Rev. F. C. Smith, Pocatello; Rev. Z. T. Vincent, Gooding; Rev. S. W. Creasey, Shoshone.

The program of the council was as follows:

Tuesday, 7:30 p. m.—Quiet Hour, conducted by Rev. E. P. Smith of Boise.

Wednesday, 10 a. m.—Celebration of the Holy Communion.

11 a. m.—Business session, devoted to discussion on "How to interest our people in missions," led by Rev. E. P. Smith, formerly educational secretary to the Board of Missions.

1:30 p. m.—Business session. Three papers were read on the problems of this particular part of the mission field, as follows: "The Field," Venerable Howard Stoy; "The Church's Message," Rev. F. C. Smith; "The Man," Rev. W. H. Roots. A discussion of the Mormon question was led by the Rev. W. H. Roots. A discussion on "The responsibility of the clergy for ministering to all points in this section," was led by the Rev. S. W. Creasey.

7:30 p. m.—General Missionary meeting. Addresses as follows: "Missionary Work in the Chelan Country," Rev. Willard H. Roots; "Mission Work in China," Rev. E. P. Smith; "Mission Work in Southeastern Idaho," Venerable Howard Stoy.

9 p. m.—A public reception was tendered the Bishop and clergy by the Ladies' Guild of Christ Church at the home of Mrs. Fred Gooding.

S. W. C.

DISTRICT OF OLYMPIA

When Thomas Fielding Scott was consecrated Missionary Bishop of Oregon and Washington Territory in 1854, he came west to what was a vast wilderness whose solitudes were broken only by a few small settlements on the Columbia river. The rivalry of the fur companies, the remarkable journey of the Lewis and Clarke expedition, the complication over the international boundary line had given to the country an importance which the marvelous development of the northwest has abundantly justified. Bishop Scott spent his life in the hardest kind of pioneer missionary work and when he died in 1867 had very little to show for his pains. He was the sower of the seed; his successors have entered into his labors and are reaping the harvest.

In 1868 the Rt. Rev. Benjamin Wister Morris was sent out as the Bishop of this undivided field, and for twelve years traveled its length and breadth as Bishop Scott had done. Only in his day the older towns were gathering strength and new settlements were springing up on the rivers and about Puget Sound,

BISHOP KEATOR OLYMPIA.

so that in 1880 Washington was set off as a separate jurisdiction and given a bishop of its own, the Rt. Rev. John Adams Paddock, D. D., who was consecrated Bishop of Washington on December 15, 1880, when he was in his 50th year. He lived long enough to see his jurisdiction subdivided and the district of Spokane created, and for two years bore the title of Bishop of Olympia. His successor was the Rt. Rev. William Morris Barker, D. D., who was translated from Western Colorado in 1894, and who died after seven short years of devoted service. The present diocesan, the Rt. Rev. Frederic William Keator, D. D., was elected bishop at the first general convention held on the Pacific Coast, that in San Francisco, 1901, and was consecrated early in 1902.

The strength of the district lies in the two large cities of Seattle and Tacoma. The growth and enterprise of the former has been one of the surprises of the West, and its loyal admirers do not hesitate to predict for it a prominence which shall eclipse all other cities on this coast. Two of the largest parishes in the Eighth Department are in Seattle, either one of which claims more communicants than whole missionary districts can muster. Outside of Tacoma and Seattle the parishes are for the most part weak, a fact which has retarded the development of the district into a diocese. Of the 5,222 communicants reported more than half are in three parishes and all but 1,200 are in the two largest towns, while these last are distributed among thirty communities.

The Annie Wright Seminary is one of the best known schools for girls in the northwest. This institution and the Fannie Paddock Hospital, both of which institutions date from the days of Bishop Paddock and are memorials to members of his family, occupy commanding sites in the city of Tacoma, whose citizens regard them and the splendid work for which they stand with just pride.

De Koven Hall, a military school for boys, which has achieved an enviable reputation for the degree of attention which it has been able to give to the individual needs of its pupils, perpetuates not only by its name but by its methods the memory and influence of one of the Church's ablest educators. It is charmingly placed on the shore of a beautiful lake within an hour's ride by trolly from Tacoma. Mr. D. S. Pulford, the proprietor and head master, has given the best years of his life to build up this successful institution.

St. Luke's Hospital, Bellingham, of which the Rector of the Parish, the Rev. A. W. Cheatham, is superintendent, is known locally for the excellent work it has accomplished.

The Rev. E. V. Shayler was instituted as the rector of St. Mark's, Seattle, by Bishop Keator on the first Sunday of the new year, in the presence of a large congregation. During the interim between the departure of Dr. Lloyd and the arrival of Mr. Shayler, the Bishop of the district has been the acting rector.

The Seattle and Tacoma Clericus met January 10th, in Seattle. The Rt. Rev. F. W. Keator, D.D., read a paper on "Church Music."

DISTRICT OF EASTERN OREGON

The Missionary District of Eastern Oregon was set apart by the General Convention of 1907. It comprises about two-thirds of the state of Oregon,. all that section which is east of the Cascade Mountains. The largest towns are strung upon the line of the Oregon Railway and Navigation Company which follows the Columbia river from Portland eastward to The Dalles, and thence southeasterly up the Umatilla to the western border of Idaho. Self-supporting parishes are established at Hood River, The Dalles, Pendleton, La Grande and Baker City, each of which, except Hood River, which is temporarily vacant, has a resident clergyman. Seven other organized missions are ministered to by the Bishop and the parochial clergy as they have opportunity. The Rt. Rev. Robert Lewis Paddock was elected the first bishop of the district by the same convention which set it apart, and was consecrated in the city of New York, December 18, 1907. He is the son of the late bishop of Olympia, the Rt. Rev. John Adams Paddock.

The problem of Eastern Oregon is that of laying foundation in what is as yet a thinly settled country. Outside of the large towns already mentioned, the villages are small and remote. The Bishop has given a great deal of his time to becoming acquainted with his field and has been able with the help of Deaconess Knight to form Guilds and Sunday Schools in many communities to be the fore-runners of strong congregations in the days to come when the great resources of the district shall have begun to be developed. The population, while mixed, is largely of Anglo-Saxon stock. All shades of religious opinion are represented. Large numbers of Mormons have settled in the eastern

BISHOP PADDOCK, EASTERN OREGON.

BISHOP ROBINSON, NEVADA.

part of the state, particularly in Baker City and Le Grande, in which towns they have invested considerable capital. A short railroad, which runs from Baker City into the hills, is locally referred to as the "Polygamy Special." In La Grande two Mormon Bishops are prominent business men of the place. The "Tabernacle," a pretentious but ugly building of brick, quite overshadows St. Peter's church, which stands on the opposite corner.

The statistics of the district for the year which has just closed are: Baptisms—Infant 84, adult 47; total 131; confirmed 77; communicants 633; Sunday School teachers 44, scholars 475; contributions $11,355.02.

While visiting one of the smaller towns on the Snake river, Bishop Paddock personally invited the owners and patrons of the saloons and gambling places—of which, unhappily, there were many—to attend the open air service which he was about to conduct. These places accordingly closed their doors and the entire population presented itself at "outdoor church." More than this, the proprietors of the saloons and gambling places were so impressed by the service, or by the Bishop, or by both, that they passed a public resolution to close their doors whenever the Bishop should come to town, while the service was being conducted.

DISTRICT OF NEVADA

The new St. John's Church, Goldfield, has been completed and was used for the first time on Christmas Day. It will be consecrated in the near future. The edifice, which was planned by a local architect, is of stone throughout, the interior being dressed but unplastered. The roof trusses are of oak, as are also the pews, and the altar of white stone. The building, including the stained glass windows, has cost about $16,000.

DISTRICT OF ARIZONA

The Territory of Arizona has an interest of its own which it only partially shares with the neighboring State of California and Territory of New Mexico. Extensive advertising has made everyone, whether or no he be a traveler, familiar with the gorgeous colors and elemental carving of the Grand Canyon, but what is perhaps not so well known, the mountains throughout the territory are chiseled into the same marvelous shapes and adorned with the same magic hues. The magazine stories have invested the inhabitants with the picturesqueness of their mesas and cactus-cov-

ed deserts, but the magazine hero
ased away when the grazing industry
ased to be the leading occupation, and
wire fence took the place of the
vboy.

The human interest which attaches to
izona is equal to that evoked by its
ysical features. The relics of Toltec
l Aztec occupancy are still found in
mounds which they have left behind
em. The red man is still there and
not likely to pass away soon. What-
er may be the truth of the popular be-
f that the Indian is a vanishing folk
other sections of the United States,
e Navajos have trebled in number in
e last forty years. A souvenir of the
anish occupation remains in the inter-
ing mission church of San Xavier in
e neighborhood of Tucson, and lastly
ere are the towns of modern Arizona
ling up with a restless, active popula-
n, developing the latent resources,
ineral and agricultural, importing the
e of the east and giving to it a tinge
culiarly western, demanding statehood
r a territory which they believe will be
e of the most prosperous units of the
tion.

The mineral wealth of Arizona has
r several years been such in quantity
to give it rank with the other import-
t metal producing states and territo-
es. In the amount of copper which its
ines yield it is second to none of the
pper producing states. But while the
ining stage of its industrial history was
rly developed, the agricultural period
is been slow in arriving. The reason
easily found. The large valleys and
any small streams of California have
ade it comparatively simple for indi-
duals or small companies to get the
ater upon the land. In Arizona the
vers are few and swift. Irrigation de-
ands engineering on such a scale that
rivate capital is wholly inadequate, and
e arid belt has waited for the achieve-
ents of the Reclamation Service. The
mpletion of the government dam at
uma, by which the waters of the Col-
rado have become available for use on
0,000 acres in the Imperial valley, and
he more than half-completed work on
he Salt River project, which will release
r cultivation 200,000 acres of desert
nd in the vicinity of Phoenix, will
ring a stable population to what was
onsidered, a few years ago, one of the
east promising sections of the country.

When Bishop Whitaker was conse-
rated Bishop of Nevada in 1869, that
isregard for western geographical con-
itions which has so often been mani-
ested by eastern churchmen was re-
ponsible for the adding of Arizona to
is episcopal cure. He was expected to
ook after it because it was "adjacent."
This arrangement naturally would not
ast long.

In 1875, the Rt. Rev. William Forbes
Adams, was consecrated Bishop of Ari-
ona and New Mexico, but after one
ear's service he resigned to accept the
lection to his present diocese. The Rt.
Rev. George Kelley Dunlop was conse-
rated as the second bishop of the dis-
rict in 1880 and served faithfully until
is death eight years later. In 1889 the
resent diocesan, the Rt. Rev. John M.
Kendrick was sent out to what was
hen considered as a remote field and
he twenty years of his episcopate, just
ompleted, have been years of solid
growth. The clergy have increased to
en, the four score communicants to
ome thirteen hundred. The policy of
Bishop Kendrick has been to develop
strong centers rather than to plant many
weak missions. He has been wary of
dmitting congregations to the status of
parishes. Trinity Church, Phoenix, with
a communicant list of nearly three hun-
dred, was not made a parish until 1908.
Grace Church, Tucson has assumed pa-
rochial standing within the last six
months. Globe, Prescott, Bisbee and
Douglas, with communicant rolls varying
from seventy-eight to two hundred and
fifteen, though self-supporting, are still
organized missions, not parishes. Prob-
ably no missionary district will be better
equipped to minister to the flood of pop-
ulation already turning in its direction
than Arizona with its strong congrega-
tions at strategic points.

This article can not close without a
reference to the two hospitals of the dis-
trict, that of the Good Shepherd at Fort
Defiance on the Navajo reservation, and
St. Luke's Home for tuberculosis pa-
tients near Phoenix. The former is the
creation of its Superintendent, Miss E.
W. Thachera. Almost unaided she has
built up a large institution. She has so-
licited funds, superintended the erection
of buildings, been manager, day nurse
and night nurse, and given to her con-
stantly increasing number of charges her
unceasing personal care. With only
the government physician on the med-
ical staff, she has treated as large a va-
riety of cases as would be cared for in
any city institution. Sick and injured
Indians are brought in from a radius of
a hundred miles to the hospital of the
Good Shepherd, the only source of help
to which the 30,000 Navajoes on the Res-
ervation can look. In the **Spirit of
Mission** for May, 1909, there is a splen-
did account of the good work which this
hospital is accomplishing.

The other institution was opened in
December, 1907, through the efforts of
the Rev. J. W. Atwood, Rector of Trin-
ity Church, Phoenix. Three or four
acres of desert land two miles from the
city were secured, a simple administration
building containing dining room, kitch-
en, laundry and superintendent's quar-
ters, was erected and a number of de-
tached tent bungalows for the patients
distributed about the grounds. A physi-
cian from Phoenix gives his services
free. The cost of maintenance has been
made as small as possible to reduce the
charges, the maximum fee being $12 a
week, which is scaled down to nothing,
according to the circumstances of the
patient. Within two weeks after St.
Luke's Home was opened every tent
was taken, and although the number of
bungalows have been increased as fast
as contributions for the purpose will
permit, sick people have to be constantly
refused for lack of accommodation. The
very able superintendent is the Rev. B.
R. Cooke, a graduate of the Church Di
vinity School of the Pacific at San
Mateo.

AFTER THE CHRISTMAS TREE

THE CHURCH AT WHITEROCKS.

CHRISTMAS AT WHITEROCKS, UTAH

Last Christmas at Whiterocks, Utah, was full of joy for the Indian school children. Not only had generous friends made it possible for us to remember them with gifts, but the children themselves contributed their share toward the happiness of others.

For weeks before the joyous Yuletide Christmas hymns were practiced and learned by heart. The story of "The Angels and the Shepherds," and of all that happened on that first Christmas had been told and retold, and a part, at least, of the Christmas message had found its way into their hearts.

Christmas eve was clear and crisp, with some eight inches of newly-fallen snow. Shortly after supper all the boys and girls (eighty in number) and the missionaries from the school, formed in line and marched down the village street. We went from house to house, singing Christmas hymns. It was a clear, still night, and the children's voices very sweetly told anew the Christmas tidings of long ago.

Returning to the school, the children hung their stockings and went to bed, their heads full of visions of what Santa Claus might bring them. No sooner had all gotten safely into the dormitories than a jingle of sleighbells was heard. With nimble step old Santa appeared at the top of the stairs and went around to each bed to inquire whether its occupant had been a good child. Shortly afterward every stocking was replaced with a new one nicely filled. The next morning a scampering of feet and shouts of joyous laughter told of the delight in the hearts of these little brown children.

Breakfast over and the morning work done, we one and all went to the church for service.

Our hymns were: "It Came Upon the Midnight Clear," "O, Little Town of Bethlehem," and "Hark! The Herald Angels Sing."

"WE THREE KINGS FROM ORIENT ARE."

We had scarcely returned from service before the Indians from all the nearby camps began to come in twos and threes and dozens. It has for some years been the custom of the Government to give them dinner at Thanksgiving and Christmas. Long tables had been set in the children's dining room and what few plants we possessed placed about for decoration.

At 12 o'clock the school children were seated and given their dinner. When they had finished, the visiting Indians were invited in—eighty or ninety at a time.

Each table was surrounded by squaws with papooses strapped to their backs, Indian men, young and old, boys and girls —all in their native costume, while on the floor were numerous dogs slyly watching for a morsel to drop where they might get it.

Our Christmas box was late, for perhaps our readers do not know that Whiterocks is eighty-six miles from the railroad, and all that distance must be traveled by stage. In winter, with its heavy snows, the freight teams find traveling difficult and slow, and it is sometimes weeks before the freight can be transported from the railroad to the Agency. Last year the hoped-for box arrived at Epiphany-tide, and we had our tree just two days after that festival.

A temporary stage was erected in the dining room and the tree placed upon its top. Three of the older girls, costumed to represent the Wise Men, sang "We Three Kings of Orient Are," and distributed the gifts.

This year we hope not only to have gifts for the children, but also remembrances for the parents—the latter to be made by the children themselves.

FLORENCE H. FAIRLAMB.

Dec., 1909.

In ten years the American Churches of Manila have won for themselves a notable position in the community. Besides the strong American congregation that worship in the Roman Catholic Cathedral, whose pastor is a man of character and ability, there are three, active, well organized, and self-supporting: the Presbyterian, the Methodist and our own.

Our Bishop is, perhaps, the most influential American citizen in Manila, and the ministers that look to him as a leader have in a large degree the confidence and respect of the community. I do not think that any public measure, having the united endorsement of these men, would meet with any serious opposition.

The attitude of the people of Manila toward Christian influences is easily seen in their response to the offer of the International Committee of the Y. M. C. A. to erect a suitable building if the land were provided. The committee began the work of collecting subscriptions with much trepidation but the large sum needed was pledged in a few weeks. The business men of Manila, Americans and Europeans, believed in the value of such influences among the hundreds of young men about them.

If the question be asked in what way have the American churches influenced the community, concrete answers may be given. "The Philippine Academy," formerly the "Union Reading College," is one of the best examples of the university extension movement in existence. Its public lectures are delivered to crowded houses and its classes are well attended, evening after evening. The most prominent citizens of Manila are on its board of trustees, its influence is incalculable. It began in a quiet way under the auspices of the Methodist Church. This church also has brought into strong activity the "Nogaleda Club" It holds regular debates upon living subjects, and periods occasional lectures by prominent visitors to Manila, open to the public.

One of the leading factors in the social life of Manila is the "Quill Club." There is no higher honor than to be a guest of this club at one of its occasional dinners. They are the events of the year and are the occasions of formal welcome or farewell to distinguished residents or visitors. Everybody goes. No intoxicating liquors of any kind are served. Is there any place in America where such a phenomenon may be seen as a big public dinner, voluntarily "dry"? The reason for this is that the Quill Club started as a social club of the Presbyterian Church and its founder and president from its inception is a Presbyterian minister. It has taken its place in the community because the sentiment of Manila is in favor of such an organization.

The Episcopal Church has contributed to the wider life of Manila, the famous "Columbia Club". Every churchman knows of this flourishing organization which owes its existence to the desire of Bishop Brent to surround with good influences the social life of the young men of Manila. Its membership of five hundred is more representative than that of any other club in the city. It is the athletic center of the Philippines and its influence for clean amateur sport is felt throughout the islands. Its clubrooms, library, bowling alleys, gymnasium, tennis courts, and swimming pavilion have been used by thousands of grateful young men, most of whom have been in the civil service of the insular government. The grounds and the buildings are the property of the Church but the club is absolutely free to run its own affairs. Gambling and the consumption and sale of intoxicants have been prohibited from the beginning by the constitution adopted by the members themselves.

BISHOP BRENT, PHILIPPINES.

All these organizations have ceased to have any trace of denominational lines. They are not in any sense religious or-

ganizations, but each is the product of one of the American churches. They stand as practical results of a true missionary spirit. I think we can ask the question, "have the churches at home done as much to mould and influence the life of the community?"

As yet I have said nothing of the Americans in the provinces. Here the little communities of our countrymen are for the most part deprived of church services, yet wherever I have been people have been eager to have a service, and there has been individual and earnest desire to keep alive the ideals of the homeland. Here, as well as in Manila, can be seen the splendid influence of American women. They are the real missionaries everywhere. The school-teachers and the wives of American officials are doing their best to stand for the best American ideals of life. How I wish the Church could help them more. We ought to have belonging to the Cathedral staff, at least two clergymen—efficient, unmarried men who could go from place to place throughout the provinces holding regular services and organizing work for the good of the community. Can the Church at home give us these men and the money to support them?

MURRAY BARTLETT,
Dean of the American Cathedral.

CHRISTMAS IN THE PHILIPPINES

Christmas in a Christian country—all the world over it is much the same: the same cessation from business and sordid cares, the same cheerful greetings, the same spirit of human kindness which, for a day at least, pervades even hardened hearts, the same merry children's voices—all these you will find in the Philippines on Christmas day.

There is no holly or mistletoe, no new sleds or shining skates, no furs or sleigh-rides out in the white-clad country, but the church bells ring even more gaily and on the altars the great red hibiscus shines out like stars among the waving palm leaves. In the windows of every house and hanging in long streamers from the roof-trees are wonderful colored lanterns—a favorite design being the star of Bethlehem. The streets are thronged with happy, laughing people all in clothes as new and white as the snows of home, while in the plaza there are more lights than ever, and the band plays more merrily than on any night of the year.

There is no Santa Claus with jingling bells and snow-covered chimneys, not even a Malay substitute with slow moving caraboo—in fact, there are no chimneys big enough for Santa Claus to stick his hand in, but there is something better, for everywhere is the little white Christ-child. To the Filipino Christmas is primarily the Christ-child's birthday and all centers around this one thought.

Last Christmas at our chapel in crowded Trozo, a bright youth, of perhaps seventeen years of age, asked me: "Why do you talk of this Santa Claus, when it is not true? On Christmas," he continued, "it is the Christ-child that comes—into our hearts."

MURRAY BARTLETT.

BAGUIO SCHOOL, PHILIPPINES

Bishop Brent's School for American and European Boys, which is now being built in Baguio, is nearing completion. This school, a long-cherished hope of all the Americans having to face the problem of deciding between the lowland schools, and sending the children back to the States, was made possible by Bishop Brent's persistent appeals to his generous personal friends. Baguio is 5,000 feet above the sea, high up among the pines, in a climate that President Taft declared to be like the atmosphere of the Adirondacks. It is the summer capital of the islands, and thousands of dollars are being spent on new buildings and roads. The school occupies a splendid commanding site on a high hill in plain view of the principal parts of the town, and at the same time well separated by deep gorges from all other habitations.

The faculty consists of the Rev. R. B. Ogilby, a graduate of Harvard and the Cambridge Theological School, whose experience as master at Groton well equips him for the position of head master; Mr. Guy Ayrault, for twenty years master in mathematics at Groton, and the Rev. Robb White, Jr., the resident missionary at Baguio, who has had several years' experience as teacher in military and church schools. Bishop Brent is sparing no pains or expense in making this a strictly high grade school, and at the same time the cost, $320 per session, has been put within the means of the people whom it is desired to help. Opening day was set for November 7th, but the typhoon of October 17th, which very fortunately did no material damage to any of our mission property, has delayed the date.

R. W.

HONOLULU

The Anglican Church was planted in the Hawaiian Islands in 1862. The intention to have the work a joint Mission of the American and English Churches failed because the Civil War rendered the Board of Missions unable to act.

As long ago as 1845 the Board had been requested to send a clergyman and for years prior to 1862 the king had made efforts to get the Church to begin work on the Islands.

There were many causes for the slow progress of the Church. One was political, the Anglican Church being considered the center of English interests, and the other was the continued troubles of the second Bishop with many of the people.

In 1902 when the Bishop of California acting for the Presiding Bishop took over the "Anglican Church in Hawaii," there were seven Priests and one Deacon. Much of the Church property all over the Islands was sadly out of repair. The Cathedral was leaking in a dozen places, the seats were of a half dozen kinds, worm eaten and unsafe, oil lamps afforded what light there was. It is due to the laity, who received the American Bishop cordially and have stood by him from the first, giving their sympathy, their labor and their gifts, that great progress have been made and the growth has been a steady one.

The Cathedral was lighted and seated in 1903, when the debt of $1,700 due to Bishop Willis on the building was paid and a fund to add to the Cathedral was started. Since then $30,000 has been spent on the Cathedral, every cent of which for furnishing and building was given by the Island people. Adjoining the Cathedral was an unsightly lodging house. The land was purchased by a family and they have erected upon it a beautiful parish house and Memorial hall. The gift is valued at $75,000. The Cathedral close has been enlarged by the addition of three pieces of land until now in the heart of the city, on two sides of a small park, we have five acres of land.

On the Cathedral close is St. Peter's Chinese Church with 130 members; Iolani school of 130 boys; and St. Andrew's Priory with 140 girls. The value of all this Cathedral property is estimated at $290,000. Adjoining the Cathedral close is a building rented for a Japanese Mission. So that services are held on the close every Sunday in four languages—English and Hawaiian in the Cathedral, and Chinese and Japanese in their chapels.

In addition to the Cathedral work, we have in Honolulu St. Clement's Church, which in 1902 had a debt of $11,000. This is now all paid. St. Clement's has a beautiful little Church, a commodious Rectory and a good Parish House.

Work was started in the Oriental district in 1902. In 1904 St. Elizabeth's Church, Settlement House and Parsonage were built, all being the gift of the late William C. Procter of Cincinnati. Later a lodging house and four cottages for young married couples were built. The whole property represents a value of $30,000. The Rev. W. E. Potwine is in charge and he and two women carry on schools for Chinese girls, Chinese women, cooking schools, night school, sewing schools and a regular settlement work. There are at St. Elizabeth's 75 communicants all but five of whom were

THE INTERIOR OF ST. ANDREW'S CATHEDRAL, HONOLULU.

heathen a few years ago. There are 300 people, mostly Chinese connected with the Mission. St. Elizabeth's is also the center of a strong Korean work.

In another part of Honolulu is St. Mary's where Miss Van Deerlin and Miss Sara Chung are. It is a settlement work. The Sunday School numbers 107, the day school 85. We need a building here as the work is in rented quarters.

In Honolulu we have eight Sunday Schools. These meet at Christmas and Easter for service at the Cathedral. The service is a remarkable one for the Cathedral is packed with children—white, Hawaiian, Japanese, Chinese, Korean, etc., all singing lustily in English.

On the Island of Maui at Lahaina we have a Church, Parsonage and Parish Hall. The Rev. L. Kroll carries on a work amid the English speaking young people of all races. We also have a Korean Catechist.

At Wailuku where Geo. B. Whipple, brother of Bishop Whipple, was forty years ago, a new Church will soon be built. Canon Ault has a work here which extends over a large tract of country. On Maui we also have a Chinese Priest and a Japanese Catechist.

On Hawaii the large Island, Hawaii, at Kona Christ Church and its grounds constitute one of the most beautiful spots on the Islands. Nearly all the English speaking people of the district belong to Christ Church. The Rev. D. D. Wallace in charge ministers to a widely scattered people.

At Kohala the Rev. J. W. Gunn, minister at St. Augustin's, and has a private school. At Kohala is also a Church for Chinese and a Priest who as a part of his work has a school.

At Pauilo the Plantation people support a Priest under the Bishop's appointment. He ministers at two places.

At Hilo we have a beautiful Church the gift of the Sunday School of the Church of the Holy Apostles in memory of teachers and pupils who have entered into rest. The Rev. W. H. Fenton Smith is in charge. There is a day school and also a Japanese night school and services under the Rev. R. Hori, a Japanese Priest.

There is no place in the world where different races live on such terms of mutual sympathy and good understanding as in Hawaii. Here are being worked out many of the problems which the world faces. In social life, men and women of many races are constantly met. Here are problems of morals relating to the sexes which demand vision and patience with human infirmity and ignorance. Here the youth of Hawaiian Chinese and mixed blood are becoming ardent and intelligent American citizens. At an election a few years ago the American Chinese voters saved the Territory on the side of decency and uprightness. Here is a great opportunity for the Church to work, because many of our young people go to the home of their fathers and carry with them the light, the awakening, and the Gospel which has come to them here. Mrs. F. Hawkes Pott said in an address recently: "The Honolulu boys at St. John's Shanghai have revolutionized the spirit of the institution. They have taught athletics, they have brought the openness of the Western mind, they are leaders in all departments." We have many young men at St. John's and at Boone and several of our Chinese are Church workers in China. One of our Chinese is a Deacon at Tonga—and one is working in San Francisco.

The progress of the Church in the Islands can best be shown by a table:

Date.	Clergy.	Stations.	Com'ts.	Contribs.
1901	8	10	412	$ 6,585.00
1902	9	13	572	9,605.00
1903	13	16	788	11,850.00
1904	14	17	890	18,713.00
1905	16	18	952	21,847.00
1906	17	19	1,004	23,956.00
1907	20	20	1,082	25,500.00
1908	20	21	1,168	33,465.00
1909	21	22	1,314	34,935.00

The offerings do not include the money raised by Guilds nor gifts given directly to the Bishop by residents of the Islands. Friends in Hawaii give the Bishop $2,500 annually to augment clerical stipends.

In 1902 the total value of Church property in the Islands was $101,000, in 1909 it is valued at a conservative estimate at $400,000. There is $10,000 on hand for endowment of the Episcopate and other endowment funds are started.

St. Andrew's Priory just finished cost with furniture $60,000. Of this the Bishop has all but $7,000 and hopes soon to get that. The Priory has endowments which bring in $1,500 a year for scholarships and the son of an old Missionary not a Churchman recently gave $5,000 to the endowment. In fact the sons of the original Missionaries have been very generous and in the past four years have given the Bishop $20,000 for his work.

The spirit of the people is excellent. People long ago forgot that there was ever any trouble. The offerings to missions are good. Last year the District gave to Missions through offerings and the Women's Auxiliary $3,595.

Besides the clergy the Bishop has under him, 34 paid workers in the schools and Missions. When Bishop Restarick went to San Francisco to see Bishop Nichols before his consecration he said there did not appear to be much to do in the Islands. Bishop Nichols replied: "You can make work." This, Bishop Restarick has tried to do.

We have Chinese work at five places, Japanese work at three, Korean work at four points. Hawaiians are in all our congregations.

We hope to go on in the future as in the past carrying the Gospel, as this Church has received the same, to the people gathered from the East and the West in this Cross Roads of the Pacific, until the Islands shall sing unto God.

BISHOP RESTARECK, HONOLULU.

OFFERINGS FOR MISSIONS FROM THE EIGHTH DEPARTMENT

	Appor-tion-ment	Contri-bution Sept. 1- Dec. '09	Contri-bution Sept. 1- Dec.,'09	Contri-bution Sep. 1,'08- Sep.1,'09
Calif.	$5600	$98.59	$130.73	$4331.99
Los Ang..	5500	21.80	.....	2561.44
Oregon ...	1400	66.96	51.85	1401.01
Alaska	100	26.50	30.90	483.80
Ariz.	300	7.00	.....	310.00
E. Ore....	300	.....	.....	471.66
Hono'lu .	300	.....	.....	422.91
Idaho	300	18.20	.....	331.55
Nevada	400	45.00	20.00	500.45
Olympia .	1700	34.00	10.00	1086.55
Philip'n's	300	50.00	.....	354.77
Sacram. ..	1300	46.75	93.34	940.84
Spokane ..	700	11.25	17.00	532.25
Utah	400	.....	.....	492.99
Totals...	$18,600	$426.05	$353.82	$14,222.21

THE JOHN TENNANT MEMORIAL HOME

Pacific Grove, Monterey County, Cal.

This Home was established in 1896-7 by Miss Margaret Tennant, in memory of her brother, John Tennant, first Warden of St. Mary's-by-the-Sea. The property consists of seven acres of land, con-

MISS MARGARET TENNANT.

veniently and beautifully located, a large central building with outbuildings, and an endowment of some $17,000.00. It was designed as a home for aged men and women, but its comparatively small endowment has so far prevented it from having many occupants, and its present income is not sufficient for its maintenance.

It is now proposed to use this property as a Home and Resting Place for the clergy of the Church, thus carrying out, in a general way, the wish of its donor, and perpetuating and extending its influence. Here, those who are permanently disabled, or who desire a quiet place in which to rest and recuperate, will find just what they need. For a much smaller sum than they would have to pay elsewhere, clergy and their wives can be well taken care of, and can also help to establish an institution which is the first of its kind in our Church. The plan of the Bishop, to whom this property has recently been conveyed in trust, looks forward to the erection of cottages suitable for family occupancy, thus forming a sort of clerical village, but, in the mean time, any who desire may make use of the Home, and may be sure of being provided with all the ordinary comforts of life.

The opportunity which is thus offered for the establishment of a Home for Clergy seems too good to be neglected, and the co-operation of all who are interested is cordially invited to make the plan a success. H. L.

THE BOARD OF MISSIONS

When the Board of Missions met for its December meeting, on the 14th, eleven of the fifteen Bishops, eleven of the fifteen Presbyters and twelve of the fifteen laymen responded to the roll call. There were also present as honorary members the Bishops of Asheville, Kyoto, Salina and South Dakota, as well as Mr. Wm. J. Schieffelin, representing the second department, the Rev. T. J. Garland of the Third and the Rev. C. C. Rollit, representing the sixth.

The Rev. Dr. Manning, rector of Trinity Church, elected to succeed the late Dr. Huntington, appeared for the first time and took his seat, as did Mr. Samuel F. Houston, elected to the vacancy in the board caused by the death of the late George C. Thomas.

Treasurer King was able to report a slight gain in offerings during November, so that the income to December 1st is only $11,000 less than the income to December 1, 1908. He reported the necessity of drawing upon the reserve funds to the extent of $175,000 in order to meet appropriations. At this time of the year the expenditure is normal while the income is entirely insufficient to meet the obligations.

Mr. George Wharton Pepper, acting on behalf of Mrs. George C. Thomas, handed to the treasurer of the board a check for $100,000 with which to create a fund in memory of the board's late treasurer, the income thereof to be at the disposal of the board to meet its obligations.

The advisory committee, reporting upon an exhaustive statement for the treasurer concerning the multiplicity of special appeals, recommended and the board adopted a resolution providing that "no new appeals for specials should be authorized by the board under present conditions."

The Rev. H. Percy Silver notified the board of his acceptance of his election as secretary for the department of the Southwest. Upon nomination of the Missionary Council of the Department of New England, the election of the Rev. Wm. E. Gardiner of St. James's Church, Cambridge, as department secretary, was approved.

An appropriation of $1,500 was made to the Missionary District of South Dakota to make possible the addition of a general missionary to the staff.

Upon the request of the Bishop of Kyoto, the name of St. Agnes's School, Kyoto, was changed to The Girls' High School of the City of Peace, this being the official name under which the school has always been registered in the Japanese department of education.

The Bishops of Asheville and Kyoto addressed the board upon special needs in their districts, and their requests were referred to the committee on new appropriations.

The Bishop of Newark, the Rev. Dr. Alsop, and Mr. Elihu Chauncey were appointed to represent the board with the secretaries at the conference of the secretaries and members of Foreign Mission Boards to be held in New York, January 12th to 14th. The corresponding secretary was appointed to represent the board at the meetings of the Home Missions Council, vice the former general secretary.

As December 21st marks the fiftieth anniversary of the arrival in China of the Ven. Elliot H. Thomson, archdeacon of Shanghai, and the vigorous veteran of the Church's staff in China, the board adopted a resolution recording its thanks to God for sparing the life of His servant and enabling him to do such notable work on behalf of the people of the Chinese Empire.

The resignation of the Rev. E. H. Edson as missionary at Puerta de Tierra, San Juan, has been accepted, to date from March 1st.

At the request of the Bishop of Washington, Mr. Royal S. Hoagland was appointed as teacher in the School for Negroes at Charlotte Hall, Maryland.

At the request of the Bishop of Kansas City, the Rev. E. W. Flower was appointed to St. Matthias's Church, St. Joseph, Mo., and the Rev. E. S. Willett to St. Augustine's Church, Kansas City.

Miss Edith F. Taylor was appointed at the request of the Bishop of Idaho.

At the request of the Bishop of New Mexico and Arizona, Miss Isabelle S. Woods was appointed as a missionary in his district to assist Miss Thackara

WINNING THE NORTH FOR GOD

By Archdeacon Jenkins

The wisest question, I presume, for any missionary to ask when planning his work, is not "How much money can I get to spend"; but, "How can I best spend that which I do get to help further the work which I have been sent to do?" For the financial side is not the thing of first importance. Missions must be a matter first of all of faith—faith in the truth of Christ's promise to abide with His Church all the days, and faith in the Church that stands behind the missionary venture. This, I believe, has been the character and policy of the ventures made for God by this American Church in the farthest North. Then at the beginning of a new mission no wise worker will think of immediate numerical and monetary returns. He builds best who adopts a policy reaching beyond the first romantic days of beginnings. Having studied the nature of his field and the lines of its probable development, he plans for work that shall survive the changing conditions of his country. This again, I believe, has been the history of our work in Alaska.

There are some doubtless who might find occasion for criticism, but experience and observation of nearly eight

KETCHIKAN, ST. JOHN'S MISSION CHURCH, SCHOOL, HOSPITAL, READING ROOM.

A message was sent to Mr. John Marston, who, with the late George C. Thomas, shared in the inauguration of the Sunday School Lenten Offering, congratulating him upon his seventy-sixth birthday, on December 15th.

THE NATIVE CHURCH OF OUR SAVIOUR, TANANA

years have convinced me that the Church has been on the right track all the time. Where it has been possible to maintain a continuity in the work, the results are beginning to show the wisdom of a well-planned, consistent policy. Some needs in a new country are only transient, others are likely to be permanent. The permanent ones I believe the Bishop has endeavored to supply first of all, and then as far as men and money would allow, to minister to the passing ones.

Up to 1896 we had undertaken but little work in Alaska. We had no Bishop till St. Andrew's Day, 1895. In the spring of 1896 Bishop Rowe reached the scenes of his future strenuous labors. He found one struggling mission on the southeast coast, two on the lower Yukon river, and one in the Arctic region—four in all. The first duty was to make a home and then start off to survey the field and plan how best to use the forces likely to be available. The country beyond the mountains was but little known, few white people as yet having gone there. The first thought was naturally for the Indians, who were, on the upper Yukon, cared for in part by the Canadian missionaries. The question of boundary line was not a live one in those days. This work must now be taken over, and men and money for their support must now come from the States. This was accordingly done. We should always be thankful for the work of the Canadian Church that we thus entered into. The most difficult task has been already accomplished, as least a large part—that of learning the languages and reducing them to writing, and giving the people something in their own tongue. Accordingly, the Prayer Book and the Bible in parts had been translated and printed, and are still used by our workers, though I think the people have stopped praying for her majesty, Queen Victoria, in the prayer for those in authority. I hope, however, that they have not forgotten her altogether in their praying. The work among the natives on the Yukon has always been practically left to the Anglican Church, and so our great concern has been to cover the whole interior country as well as possible. Only at two points on the coast has native work been undertaken—the first at Ketchikan, and the other at Wrangel. And this brings me to two most important and interesting points in our mission policy.

It was evident from the first that we could not for many years occupy every native settlement, not even with an occasional visit. So the Bishop determined to seek out the unoccupied ones first of all. The Russians were doing most of the native work on the coast, although they had been encroached upon in some places by the Baptists, Methodists and Presbyterians. It has remained our policy till to-day, and I think it has been a just one. From recent experiences it is evident that the Church at home is not willing to supply us with men to undertake any more than we now occupy. The other point worthy of notice was the determination to be first on the ground should any new place spring up. And our resolve was soon to be tested. For with 1897 came the big influx of men to the new gold fields of the interior. This was important, as all missionaries know—for to be on the ground floor meant first consideration and first interest. I believe I am not mistaken in saying that in every new white settlement since that memorable year the American Church has been on the ground and at work before any other religious body. It has cost hazardous and expensive journeys on the part of some of the missionaries, among whom the Rev. Jules L. Prevost, for seventeen years at Tanana, is most conspicuous. This first interest has endeared the Bishop to the earlier settlers, for they count him their friend.

Winning the Natives

There are two very general divisions among the natives of Alaska, though there are numerous tribes. Those that live on the coast form one, and those beyond the coast mountains living chiefly on the rivers, form the other. There are several languages prevalent in each division, which shows the long separation into different tribes, supposing of course that there were not more than two original sources from which they reached the country. Those on the coast have many characteristics of the Japanese, and they have a legend that traces their origin to Japan. Those of the Yukon valley are more akin to the Eskimos, who probably came from Siberia across Bering Sea.

Our work among them has a three-fold character—religious, educational and industrial. And we have recently placed a physician in the Yukon valley to work chiefly among them. In our educational work we have always endeavored to co-operate with the Government and to supplement that work. In that I believe we hold the highest regard of the Government officers. The Government work is now much more efficient that it was formerly, which relieves us of much that would have naturally fallen to us to do. This happy relationship is due more to the Bishop than to anyone else. We have only two native boarding schools, but they are sufficient. The need is not for boarding schools, except perhaps for the homeless and neglected. It has been found wisest to keep the children with their own people, and let the influence of the schools work through them into their homes. This the late governor assured me he was convinced to be the best. He paid our mission schools a high tribute three years ago by saying that the Government ought to take them as models to copy after. It has long been evident

JUNEAU, THE CAPITAL OF ALASKA.

it to hire teachers to keep schools so ny hours a day is a poor substitute Indian education. A member of the reau of Indian education told me lately it the policy of the bureau was to place chers who were in sympathy with the rticular missions where they worked. is I am convinced is wise and just to concerned, and is working well. Now e Government schools have industrial rk taught and the teachers are trusted adapt their work to the peculiar con-tions of their separate communities. such places our business is to sup-ement with religious instruction, and work with the teachers in improving e manner of living and to protect them om the "unclean" ideals and strange orals of the whites."

The medical care of the native has llen in many places to the missionary, ho has learned to diagnose simple trou-es and dispense medicines. The army ysicians have always co-operated when ey could. The past year, however, the overnment has undertaken to supply edical care in the persons of traveling hysicians. This is most commendable nd promises well.

The religious work is, of course, all urs. And here are required great pa-ience and courage. Line upon line and recept upon precept is the law, one can ot make haste. Here, if anywhere, itual and ceremonial count for much. he native learns more through the eye han through the ear. I am sure I have aught the truth of Good Friday better y the aid of a crucifix once than I could ave done in a hundred verbal instruc-ions. I have also found the stereopticon antern of great value in religious in-struction. Then the native loves to sing, o a musical service is much better than ne simply said. In this way he learns he service and loves it. I must say that I miss the native singing now I no longer work among them.

The greatest obstacles here as else-where in native work, are the deteriorat-ng influences of our superior civilization s represented to them. I have often seen a whole year's work undone in one night by some unprincipled man of my own color. But in this we believe we are overtaking the enemy. The law now makes whiskey peddling a crime punish-able by a term in the penitentiary. This s taking out the old offenders and check-ng others from taking the risk.

The natives are industrious and capa-ble. They make good pilots and sailors, good wood choppers and loggers, good fishermen and hunters, and fair mechan-ics. Indeed it would be hard to get along at this stage of our development without them. And Christianity is not without a large share in their becoming thus pro-ficient. They are not paupers, as some Alaskan miner has recently charged them with being in an interview he gave to the Portland Telegram. I have not space to speak of the half-breed except to say that of all creatures I know he is the most to be pitied. Intermarriage is neither good for the native nor the white.

Winning the Whites

Here perhaps we must be content not to render a numerical account. The white comes and goes. He is part of a procession, and the best we can do is to touch him as he passes. But our work counts far more than the census-taker's returns would show. We have ministered to him in three ways. We have preached to him a religion of hope and courage and sacramental grace. We have followed him to the creek and the mine, and under the most primitive and trying conditions have witnessed to a higher value than gold can purchase. The simple service in the bunk-house or the hall has given courage to many a man to fight off despair and the devil. In this work I believe our men have been most faithful and diligent. Then we have maintained a somewhat more dignified and uplifting service at the central stations where comforts and conveniences are more common. Men go to church in the North who have not been for many a year. I recall one man who came to service on a Sunday night and seemed restless and out of place. He took a chair near the door and would not be induced to go farther in. At the close, as he passed me going out, he whispered in my ear, "The first time in thirty years." This was not the last time he came.

Then we have supplied thousands of men with reading. Magazines and books have been sent and taken out by the hundred. Many a weary and dark hour has been brightened by this simple ministry. Some advertisements have been prized above gold and silver. I think it is true that the part of a magazine is the most valuable. In two or three places we maintain reading-rooms, and recently

BISHOP ROWE, ALASKA.

a costly building has been erected in Fairbanks, the gift of the late Mr. Geo. C. Thomas. This has been an important adjunct to our otherwise busy ministry.

But from the first the Bishop saw we could not stop till some adequate provision was made for the sick and injured. Consequently we have or have had as many as seven hospitals. This has cost much money and sacrifice. The first one was at Skagway, within sight of which I am writing this article. It is idle now and going into ruins. It almost deserves preservation as a landmark in the life of the North. But its record of usefulness will live long in the lives of men and women it has sheltered and seen nursed back to health, by the devoted skill of godly women, without whom the North would have been poor. To-day we have nine nurses in our three white hospitals—St. John's at Ketchikan, St. Matthew's at Fairbanks, and the Good Samaritan at Valdez. Other nurses there are among the natives, but their work is no longer exclusively nursing the sick. Our hospital work is second only to the work which men and women alike are doing for the souls of our people of the North.

The Winners

Our Bishop stands first. We all love him. Everybody does. He is the universal persona grata of the North. His helpers he has spoken of frequently as the most helpful and faithful lot of men and women any missionary Bishop was ever given. We are all glad, I am sure, to have his confidence. Of the faithful women he never tires of speaking praise They all deserve it. Without them the Church could not have done her work.

But the supply is a constant source of anxiety. Our system fails at this point. Perhaps if ever Bishop Brent's suggestion takes hold of the Church all this will be remedied. Till then there will be repeated failure to keep up continuous ministrations and to maintain a coherent policy. We have had stations built up to some sort of efficiency and then left to lie vacant because no one volunteered to supply the place of those who were obliged to lay down the work. A case in point was the far northern camp of Nome—extremely isolated, but with a population going into thousands. For over two years the mission doors were closed and souls went hungry for the bread of life. It is now launched again on another spell of life and work. Another case still more shameful is the capital of the district—Juneau. Three years ago this month the last resident priest left. In all that time the Church has never inspired a man to come. Our system forbids a Bishop or the board to say to a man, "I want you to go." Roman, Russian, Methodist, Presbyterian and Christian Scientist are all more or less well entrenched—the first especially. The capital, where, if anywhere, the American Church should be best represented, is, because of our shamefully inefficient system, left to the hands of two foreign Churches and Protestantism. Then there is the military post—headquarters for Alaska—a town adjoining it, altogether neglected. If these places were situated in any inland country traversed by railroads, one man would count for what two do now. But distance and lack of transportation prevent one from looking after more than one place.

Perhaps it may be asked, "What kind of clergy are needed in Alaska?" I think experience has shown that men with at least two or three years' experience are the best. Men must not be too refined to speak to plain men and associate with plain people. I met a churchman lately who told me that I was the first priest in Alaska to talk to him in his working clothes. Then a clergymen must have the savor of common sense and the grace of charity. He should be a sound Churchman, and not too dependent upon the niceties of well organized parish life. I speak without advice when I say he should be single. Nowhere else does he need a home so much, and yet with one he is not free to move about as he should be. I say without hesitation that if he is married his activities may be seriously hampered, and his term of service brought to a close, by circumstances which he can not alter, before he really desires.

Last Word

The Church is at present without any organization. The clergy never meet to discuss, plan or legislate in the interests of the work. There is no coherency about the work as a consequence. This is a difficult and discouraging feature, yet distance and a meager supply of men prevent an immediate remedy. But amid all this difficulties of the situation, the Church, I believe, is laying foundations and winning the land in ways for which the future will be grateful. For what has been done, God's Name be praised, and for the future our trust is in Him.

Seismology and the Bible

We are permitted by Professor W. A. Merrill of the University of California to print the following paper, which was read by him at the meeting of the Pacific Coast Philological Association, held in San Francisco, November 27, 1909.

Those of us who passed through the memorable days of April, 1906, are not likely to forget the psychologic experiences of the time; and in our reading we have probably noticed references to earthquake phenomena which previously had escaped us. It is a common remark that earthquakes all over the world are far more frequent than formerly, which doubtless means that we notice the occurrences now, when previously they had passed without comment. And perhaps the endeavor to justify the opinion that California is now the steadiest part of the earth has something to do with the frequent chronicling of disturbances in other countries and in other parts of our own country.

In the ancient literatures there are many references to seismic phenomena, and all about the Mediterranean sea earthquakes must have been common, and doubtless deeply impressed the popular consciousness. As soon as one's attention is once brought to the subject, one is struck by the prominence of the phenomena in the experiences of Semitics, Greeks and Romans. Not only in historical accounts of actual earthquakes, but in the realm of religion and mythology, poetry and rhetoric, earthquakes figure largely. It would be an interesting task to trace their psychologic influence on the peoples of antiquity. Perhaps the fatalism of the Mohammedans, the capriciousness of the later Greek, the hopelessness of the Roman of the later empire, may be in a measure due to the apprehension of this great and overwhelming display of natural forces before which all human ability is powerless. With the ancient Hebrews the earthquake was looked upon as an exhibition of the almighty power of God; and it is in the Psalms of David that the mental attitude of the chosen people may most easily be discovered. God shows His anger in the earthquake: The earth trembled and quaked, the very foundations also of the hills shook, and were removed, because he was wroth (Ps. 18, 7). The springs of water were seen, and the foundations of the round world were discovered at thy chiding, O Lord (18, 15); Thou, even thou art to be feared; and who may stand in thy sight when thou art angry? Thou didst cause thy judgment to be heard from heaven: the earth trembled and was still (76, 7-8). The majesty of God and the subordination of creation to Him is frequently dwelt upon: the entire Psalm 114 is a development of this thought: When Israel came out of Egypt, and the house of Jacob from among the strange people, Judah was his sanctuary, and Israel his dominion. The sea saw that and fled; Jordan was driven back. The mountains skipped like rams and the little hills like young sheep. What aileth thee, O sea, that thou fleddest; and thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills like young sheep? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob. And in Psalm 68: the earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel. . . Why hop ye so, ye high hills? This is God's hill, in the which it pleases him to dwell.

Another phase of the singer's thought is the defense of men by divine protection. In Psalm 46 God is our hope and strength; a very present help in trouble. Therefore we will not fear though the earth be moved, though the hills be carried into the midst of the sea. And in Psalm 60, thou hast moved the land and divided it; heal the sores thereof, for it shaketh. In the contemplation of the divine attributes earthquakes are numbered with other natural forces: Psalm 104, He laid the foundations of the earth, that it never should move at any time. . . . The earth shall tremble at the look of him; if he do but touch the hills they shall smoke. In the penitential Psalm 77 he returns to the thought of the mighty power of God whom he will call on in his distress: Thou art the God that doest wonders, and hast declared thy power among the people. . . The voice of thy thunder was heard round about; the lightning shone upon the ground; the earth was moved and shook withal.

Not only the inspired singer but Job also found in the earthquake a manifestation of God's power. If he contend with him, he can not answer him one of a thousand—which removeth the mountains and they know not; which overturneth them in his anger, which shaketh the earth out of her place, and the pillars thereof tremble (Job 9, 3-6); He overturneth the mountains by the roots (28, 9). And Isaiah also has the same thought: therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger (13, 13), and in the prophecy of divine judgments: the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunkard, and shall be removed like a cottage . . . it shall fall and not rise again (24, 18-20). Thou shalt be visited of the Lord of Hosts with thunder, and with earthquake, and great noise, with storm and tempests, and the flames of devouring fire (29, 6)—Of the minor prophets. Joel says: the earth shall quake before them, the heavens shall tremble (2, 10); the Lord shall roar out of Zion, the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel (3, 16). Nahum dwells on the majesty of God: the mountains quake at him and the hills melt, and the earth is burned at his presence, yea, the world and all that dwell therein (1, 5) and Habakkuk: He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow (3, 6), the mountains saw this and they trembled (3, 10). Haggai: I will shake the heavens and the earth and the seas and the dry land; and I will shake the nations (2, 6-7). It is interesting to note that the biblical earthquakes are usually connected with mountains, in accordance with the observations of modern science.

There are several historical allusions to actual earthquakes. Thus Zechariah says: the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, King of Judah (14, 4-5). In the Song of Deborah and Barak the earthquake is mentioned first: Lord, when thou wentest out of Sion, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water, the mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. (Judges 5, 4-5). The description in I Kings 19, 11 is the most realistic; And behold the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind: And after the wind, an earthquake, but the Lord was not in the earthquake; and after the earthquake, a fire, but the Lord was not in the fire; and after the fire a still small voice. In the New Testament earthquakes are prophesied with other future disasters. Matt. 24, 7: For nation shall rise against nation and kingdom against kingdom; and there shall be famine, and pestilences, and earthquakes; but most of the allusions are to be found in the Apocalypse where earthquakes are mentioned with other convulsions of nature (Rev. 6, 12; 8, 5; 11, 13; 16, 18). Historically the earthquake at Christ's crucifixion deserves notice (Matt. 27, 54; 28, 2).

To the ancient Semitic people earthquakes must have been as familiar as thunder storms, tidal waves, flood and fire to us. Seismic force was something that could not be guarded against; earthquakes came without warning and were terrible; yet, probably amongst pastoral peoples there was relatively less destruction of the works of man. It is only in closely built cities, ordinarily, that much damage is done. Hence the mental attitude was like that shown to lightning and thunder. Rarely did the earth open and swallow people, or the walls of a city fall. The effect was psychological with the Hebrews; was it also with the Greeks and Romans?

THE SERVIAN CHURCH

The number of Orthodox Eastern Christians in the Diocese of California is as follows:

Servians (from several provinces)	3,500
Greeks	3,000
Syro-Arabs	150
Other Slavonians from Austria-Hungary	200
Half-breed Indians, Japanese and others	50
Russians	50
Total	6,950

These are nominal members. The good Churchmen in this list will figure thus:

Servian, 2,000; Greeks, 2,000; Arabs 50; Russian, 12; others, 125. Total, 4,187.

SEBASTIAN DABOVICH.

THE PACIFIC CHURCHMAN for $1.00 a year will keep you in touch with the life of the Church on this whole Pacific Slope

00,000 FOR ST. PAUL'S COLLEGE, TOKYO

It is proposed that St. Paul's Day, 1910, observed in the interest of St. Paul's ollege, Tokyo.

That every rector shall be asked to tell St. Paul's College and its possibilities s a sphere of influence in the Orient, in oth his Church and Sunday school on ie Sunday preceding St. Paul's Day.

That a St. Paul's College offering be ade on St. Paul's Day, January 25, 1910.

Envelopes for this offering to be placed pews of churches and distributed in unday schools on Sunday, January 23d.

The same to be collected in church on t. Paul's Day and to be sent to a desigated treasurer in the parish and by him orwarded to the treasurer of St. Paul's ollege Tokyo Fund, Mr. Samuel F. Houston, Real Estate Trust Building, Philadelphia, the plan being to make a ational offering for St. Paul's College n St. Paul's Day.

Envelopes for offerings, also literature oncerning St. Paul's College and the risis in its affairs, will be furnished and orwarded by Mrs. William W. Arnett, ecretary, 2116 Pine street, Philadelphia.

Why the Church Should Do This Work

1. All Christians whose vision is not limited by our national boundaries look upon the Orient as a field already white to the Master's harvest.

2. In all the Orient there is, by common consent, no place where the Christian opportunity is greater than in Japan.

3. All who are informed respecting the work of St. Paul's School, Tokyo, are agreed that there is to-day no more important factor in the work of Christianizing the island empire.

4. St. Paul's School, including a collegiate department, has over 600 students and occcupies substantial buildings.

The college department having no buildings of its own, occupies certain rooms which belong to, and are needed by, the school.

5. At present, St. Paul's supplies, under Christian influence and in a Churchly atmosphere, a sound secular education—up to and including the studies usually pursued in the first year of college work. Students desiring to enter the learned professions must now leave the atmosphere and influence of St. Paul's and finish their college work in non-Christian institutions, where all the tendencies are in the direction of materialism or agnosticism.

6. There is no Christian college of any denominations in Tokyo.

A part of the Pan-Anglican offering has been set aside to found a large theological school in Tokyo.

Only college graduates will be admitted.

With St. Paul's College established and equipped to meet the requirements of a modern college, the American Church will have the unique opportunity of educating Japanese students during nine years, and its clergy during twelve years; for it has been arranged that the English and American Church shall cooperate in the Theological School.

Nineteen boys in St. Paul's School last year expressed a desire to study for Holy Orders.

Without a full college course, how can we prepare them for the Theological School?

7. The Japanese desire a native church. They demand a native clergy. They are eager to evangelize their countrymen. It is estimated that with the new and improved equipment proposed for St. Paul's College, we can withdraw our missionaries from Japan within another generation.

8. An opportunity is now presented to the Church of securing, for about $75,000, a tract of ten acres eligibly situated in the suburbs of Tokyo. Upon this tract buildings adequate for use by the college for the purpose of higher education can be erected for a sum not exceeding $125,000. By transferring all the higher educational work to this site, it will become possible to carry on that work to the point where the student is fitted to begin his professional studies; while the removal of this work from the present buildings of the school within the city will leave them free for use in secondary education, will remove the pressure of inadequate accommodations, and enable the institution to take in many of the desirable students who must now be refused admission. Ultimately it may be possible to move the whole institution to the new site and dispose to advantage of the buildings and site now occupied in the city.

If we are in earnest in our support of St. Paul's, we must be prepared to take advantage of the opportunities which always arise in the history of educational institutions. In this particular case, the chance to secure a fine site at the figure named is regarded by experts as one which we can not afford to neglect. Once lost, the chance is gone forever. Rev. Dr. Henry St. George Tucker, the president of St. Paul's, his faculty and advisers, Bishop McKim, Dr. Lloyd (who has been upon the ground)—all who know the situation agree in the conviction that we have here a wonderful opportunity to set forward Our Lord's work.

Having carried the work to its present stage of development, shall we allow the very success of the work to be its undoing? Shall we be free of responsibility if we do less than our very best to secure a point of such strategic importance in the Church's Oriental campaign?

THE BOONE UNIVERSITY LIBRARY

The long-hoped-for library for the use of the students in Boone University, and for the great numbers gathered in the Government schools in the city is materializing. It may be seen at a glance what it will mean to our institution at this point in her history. The time is ripe for its influence to be felt also in the Government schools. These schools are in a transition stage now. The boom with which they started is over, and in consequence they are not as large as they were three years ago. But though there is a loss in numbers, we believe the class of students is growing better, and those in charge have been learning some valuable lessons. They have come to realize how poorly equipped they are for the work they have undertaken and how much there is for them to learn before they can conduct schools along Western lines. To give teachers and students at this critical time the benefits of our college library will indeed be a privilege and surely a means of help and guidance. Dr. Lloyd, after having been out here and seen the conditions, wrote in a letter at home: "No more valuable service could be rendered to Boone College and the student world in Wuchang than to put within the reach of the young men studying there such a library as would introduce them to the thinkers of the Western world as well as to the work of their own sages."

A sum amounting to over ten thousand, gold, has already been sent out to China. Dr. Seth Low, former president of Columbia College, started this fund with a gift of one thousand dollars. Two other gifts of the same amount were made, by friends in Boston. The other seven thousand has come from numerous contributions from those interested in different parts of the country. Exchange is very favorable at present and the amount equals, in Mexican money, about twenty-three thousand five hundred dollars

We have bought a piece of land and the building is already far on its way. The plans have been drawn by Mr. De Hees, the architect in Hankow. He has made a beautiful design and according to the most approved ideas of library architecture. The building is to be of red brick with gray trimmings. The interior is most conveniently arranged for our purpose. As the illustrations show, the first floor has reading rooms, including one for young people, stock room for the books, and reference rooms, etc. One of the reading rooms will be used entirely for Chinese books and periodicals.

We have concluded at first not to build in the two small reading rooms on the second floor as given in the plan, but use the whole upper floor—with the exception of the museum and reading room in front—for the auditorium. It will then hold between six and seven hundred people.

The money in hand is not sufficient to complete the building. We still lack about eighteen hundred dollars, with an additional four hundred dollars for furnishings.

The auditorium will be especially useful for large gatherings in the college and for lectures for the benefit of our own students and those of the government schools. Then, further, when the church is enlarged, as it is hoped it will be in the near future, the auditorium can be used temporarily as a college chapel.

Our present collection of books is a small one, numbering only about five thousand five hundred volumes, which includes both Chinese and foreign. We are, however, going to send out lists of English books wanted, and many friends in America have promised to help us in getting these needed volumes. A large per cent of the books in the Chinese department have been bought by subscriptions from the students. We hope that Chinese friends will continue to assist us and that this department may be made a most significant one in the new building.

We have sometimes counted as many as one-third of the school and college in the two reading rooms at one time. This goes to show that the students here are making good use of their reading privileges.

At the time Dr. Seth Low gave the sum previously referred to, he wrote a letter endorsing our plan, in which he stated: "I believe Wuchang to be a center where a library of a high order will be a vast benefit to China and the Chinese. It is in a sense a nerve center in the body politic from which impulses of every sort are disseminated through the vast multitudes comprising the Chinese Empire. The recent awakening of China to the importance of Western learning has added new emphasis to the old importance of Wuchang, and I can think of nothing more sagacious on the part of those who wish China well than to do everything possible to strengthen at Wuchang the influences that make for good."

MARY ELIZABETH WOOD.

THE GROWTH OF THE CHURCH

So far as it is possible to gauge the matter by statistics, the year 1909 was an encouraging one for the progress of this Church. Our increase in the number of communicants reported was the largest in our history (28,511), the total reaching now the figure of very nearly a million. As was to be expected, the largest proportionate increase was in cer-

tain of the smaller dioceses—Atlanta coming first with 11 per cent; then Oregon, with 9; then Montana and Ohio, with 8, etc. Ninety clergy were added to the list during the year, and there is a small increase in candidates for orders and a larger one in postulants. Our ratio of growth is exceeded only by three among the larger religious bodies—by the Roman Catholics, by the Lutherans, and by the Disciples or Campbellites. In the case of the first the growth is probably almost entirely intra-mural (that is, by births and confirmations of the children of persons already Roman Catholic, and by the accession of immigrants from Roman Catholic countries); and the same explanation holds true of the Lutherans. In the case of each also the birthrate is higher than among Protestant native Americans. The accessions to the ranks of the Disciples is of a different nature, being by conversion or profession of faith; and here we have to do with a movement whose successes are achieved among the plain people, its most successful field of operation being apparently the Middle West. In offerings we are said to stand first, so far as the amount per communicant is concerned, and this amount is approximately twenty dollars. Less than one twenty-fifth of this is, however, devoted to missions. As compared with the lists of baptisms and confirmations, the lists of marriages and burials show us to be still to some extent "the church of the unchurched," in the sense that persons who have no religious home come to us for these offices more frequently apparently than they go to any other religious body. It is perhaps a half-unconscious tribute to our idea of a Church whose limits should be those of the nation and at whose hands any person is free to ask any services which it can render.

BOOKS FOR SUNDAY SCHOOL AND PARISH LIBRARIES

The clergy and others who may desire guidance in the selection of books to put into the hands either of children or adults are recommended to send for the catalogue of the Church Library Association, which contains a carefully chosen list of some two thousand volumes, together with the publisher's name, the price and a brief description of each. The annual publications of the association will be mailed to anyone sending his name and address to the secretary, Cambridge, Mass. While no charge is made, the users of the catalogue are asked to send a small contribution to help in defraying the cost of publication.

As some may be unfamiliar with this society and its methods, the following account is reprinted from the preface to the catalogue.

"The Church Library Association was organized in the spring of 1879 by a number of the clergy and laity resident in Cambridge, Mass., with the purpose, as expressed in its constitution, 'to examine books with references to their fitness for Sunday school and parish libraries in the Episcopal Church, and to publish lists of such books as it can recommend.' It consists of about forty ladies and gentlemen, communicants of the Church, who are divided into reading committees. Every book presented for consideration is read by a committee, each reader of which must give a written opinion regarding it. If a majority of these opinions are favorable, the book is then brought before the monthly meeting of the association, the opinions are read, and a discussion is held upon the merits of the work. A vote is then taken; and if one-fourth of the members present object to the book, it fails to be placed upon the list. The clergy of Cambridge consitute a committee of advice upon doctrinal and learned works.

"The association issued a list of books in 1880; annual lists and three general catalogues have since been published. The present catalogue contains all the best books, still in print, recommended by the association during the past thirty years, together with the books approved since last Advent; these latest additions are indicated by an asterisk (*). In no case does the association undertake to sell books, but in order to assist librarians, and others, in obtaining the books desired a list of reliable booksellers is appended to this catalogue."

MOVEMENTS OF THE MISSIONARIES

Dr. and Mrs. Bliss, en route to St. Luke's Hospital, Tokyo, sailed on the Korea January 7th.

MISSIONARY SPEAKERS

During the month of February the Rev. John W. Nichols and Mr. Tracy E. Kelley will be available for addresses to congregations, guilds or other societies on the missionary work in China. Write to the Department Secretary, 1215 Sacramento street.

Mr. Nichols is the rector of St. Peter's, Shanghai, and Mr. Kelley taught for a year in a government college at Shantung.

A SONG FOR THE NEW YEAR

Let me give thanks out here in the open,
Let me pay for my fare at God's Good Inn,
Ere I test my strength on a path unbroken,
Ere I start on a race that I may not win.

For I've quaffed deep draughts of mine host's pure air,
And I've drunk of His amber sunshine rare,
And the table has been for my pleasure spread
At God's Good Inn.

So whether I pay with a sigh or a smile,
Has not my refreshment been worth the while?
And who am I to bargain for bread
At God's Good Inn?

ANNA LOUISE BARNEY.

The appropriations of

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There are only two organizations provided for in the General Canons and legislation of the Church, namely—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object: of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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Editorial

BISHOP SPALDING'S VISIT

The recent visit of the Bishop of Utah to the Pacific coast dioceses is of more than ordinary significance. It was the first time that a missionary bishop had canvassed the West in behalf of his work. Hitherto New York, Philadelphia and parts adjacent have been regarded as the natural and almost the only reservoirs from which to draw special missionary contributions. Bishop Spalding is the first to honor the Church in Seattle, Portland, Sacramento, San Francisco and Los Angeles with the privilege of hearing an appeal for a definite work. Other bishops have spoken of their needs when passing through these towns, but they have done so incidentally, and have expected nothing more than casual gifts. The Bishop of Utah planned his campaign systematically. He himself, and we who welcomed him, looked upon this visit as an experiment. That the experiment was successful is evident from the result. While the sum realized, about $2,000, affords no ground for boasting of our generosity, it is gratifying in its promise of the harvest when we shall have been trained to give as our brethren in the East have been. It is interesting to know that the Bishop relied solely upon some fifty public addresses. About one-half of the amount contributed was given through the offertory, the remainder came in unsolicited personal gifts. The wholly voluntary character of the contributions is an encouraging feature of the experiment. Many a man will give in a private interview when he will evade a general appeal. The fact that the contributions increased as the Bishop moved South is explained partly by the varying length of time devoted to the several dioceses, and partly by the differing character of the congregations. The Pacific Churchman trusts that the Bishop of Utah is sufficiently encouraged by his first visit to be willing to come again, and that other missionary bishops, especially those whose interests naturally lie in the West, will follow his example. The Pacific coast will benefit far more by such visits than the fields whose needs are stressed, even though those needs should be more than satisfied.

AN OPEN DOOR

On another page will be found a paragraph on the condition of this Church as evidenced by the statistics of the year which has lately closed. It is, on the whole, an encouraging account. But we shall do well to carry away from our contemplation of it not a spirit of complacency, nor even of satisfaction, but a spirit of inquiry and of unrest. Why, after so many years' activity, do we count for so litttle in this nation's life? Why has it happened that a body coming into existence just a hundred years ago in the person of a single preacher, without the prestige of education, without the strength of a trained ministry, without an ecclesiastical system, without endowments, without even a building of any kind—and ruthlessly opposed at first, and to some extent even now, by its fellow-Christians generally—should have passed us in the race and be numerically our superior? Why, above all, should they find an avenue of approach to those who make up the larger part of our population and are the source of its most healthful strength, and receive a welcome among them, which is widely denied to us? The answer to this question we do not purpose to endeavor to arrive at here. Instead, we desire to call attention to the situation which confronts us in another field.

To whatever extent we may have been hampered in approaching the ordinary plain American through our adherence to a liturgical use which every part of the Anglican communion is just now striving to make more flexible, this is certainly not a hindrance to us in that stratum of the national consciousness to which the force of our appeal might seem to be strongest and where we might least reservedly expect to disclose our strength. Why have we counted for so little—why do we still count for so little—where the intellectual equipment of the nation is at its best and receptivity to what is finest and most profound in the acquisition of the past, is most open and most acute? We believe that one reason for our comparative failure here lies in the timidity of our leaders. We do not attain to more because we do not spread our nets wide enough, nor cast them with sufficient strength and spirit. We should do better if we had more faith.

Whatever may have been the case in the past, there is now no atom of prejudice, among what is most thoughtful in America, either against a liturgy or against the position of a historic church. On the contrary, there is testimony from men not belonging to our communion, but occupying points of vantage for observation in our greater universities, both Atlanticwards and nearer West, that no religious body in America since the formation of the Union has had such an opportunity as is now before us to influence all that is most thoughtful in this nation's religious life. What is necessary is that we shall exemplify in our work and in our attitude towards the life of the people that catholicity of temper and of operation which we so reiterantly profess as ours. Whatever may be the case elsewhere, there is every reason why the eyes of the American Churchman should be turned resolutely towards the future; why he should believe that the best expression of Christ's religion, and of the Church's catholicity, lies still ahead; why he should steer right onward towards the days to come, and not gaze longingly back upon any actualized or imagined past however mellowed through the haze of distance or even sanctified by venerated and venerable names. The so-called "ages of faith" we know to have been times upon whose achievements in many ways we can look back with complacency, but the resurrection of whose activity as a whole no sensitive mind could sigh for, nor any informed one co-operate to reproduce. To what was best in them we can still prove faithful; what was gracious or chivalrous in them we can admire; what was lasting we can incorporate into our practice and weave into the fabric of our thought. But no operation of the mind or the will of man can bring them back to us, or re-embody in the forms which suited them the activities of the human soul. They have passed that we might we born, and that in wider and deeper moulds than they conceived of the life of man may be shaped, and in channels fairer and broader than they dreamed of the thoughts of the world may flow. To combine what is holiest in the achievements of the past with what is highest in the opportunity of the present, as it is the

task of all thoughtful civilization, so should it be also the aim and the reason for the existence of what calls itself a Catholic Church.

CHRISTIAN EDUCATION IN THE EAST

Boone University at Wuchang, in the Missionary District of Hankow, began its existence in 1871 as the Bishop Boone Memorial School, a boarding school for boys. It opened with three pupils. In 1905 it was raised to the rank of a college, and the following year graduated its first class. It has now become a university in name, as it is in fact, since, in addition to the collegiate department and the preparatory course which has been retained, there are theological and medical schools attached. About one-third of the three hundred students are Christians. The growth of the institution has been steady from the first and it is now one of the most widely known and valued in the Yang-tse valley. Wuchang is one of the most progressive of Chinese cities. Since 1902 nearly one hundred schools, kindergarten, primary, intermediate and high, have been opened by the government and by private individuals, which are attended by some eight thousand pupils. Alongside of these schools there are two Christian institutions of higher learning of which Boone University is one. Hence its strategic importance will be at once recognized. Until recently the university library had no building of its own, and its usefulness was greatly curtailed. But with the completion of the new structure, the progress of which is chronicled in Miss Wood's article in another column, the service which the university is rendering the cause of Christian education in China will be largely increased.

The western educational system, like all things foreign, has been more cordially received in Japan than in conservative China, and its progress has been correspondingly rapid. But, practically, what Boone University is to Wuchang, St. Paul's College is to Tokyo. This institution dates from 1874 in the days of Bishop Williams. Starting in a little house with five pupils, it has now a student body of six hundred and a faculty of more than thirty teachers of whom all but two are natives. Twice its buildings have been destroyed, by fire in 1878 and by earthquake in 1894. Its present accommodations are wholly inadequate to its needs. The college has now an opportunity to secure ten acres of land at a cost of $75,000 upon which for $125,000 more suitable dormitories and halls can be erected. With the approval of the Board of Missions a concerted effort is to be made on St. Paul's day, January 25th, to obtain the entire amount. A committee of ladies in Philadelphia have the matter in hand and leaflets have already been widely distributed among church people. But the Pacific Churchman is glad to print on another page the plan as outlined, and some of the compelling reasons which make it clear that the immediate contribution of the desired sum would be one of the wisest investments ever offered to the American Church.

THE LAYMEN'S MISSIONARY MOVEMENT

Detroit Business Men and Missions —Big Meetings in Western New York—$2,000,000 for Foreign Missions—Preparations in the Eighth Department

The Detroit News, speaking of the laymen's convention in that city, December 4th-7th, said: "We had thought the business men of Michigan were taken up with prosperity and the tariff; it is, therefore, something of a surprise to find over 2,000 interested in missions. It is more of a surprise to find them paying cash for the privileges of this convention."

Crowded sessions, great addresses, reports from the front, and resolutions committing the religious bodies taking part to the effort to double the missionary offerings of last year, were the features of this gathering, as of the previous ones in other cities. The Churchman were prominent. Bishop Williams in an address on the spiritual significance of the movement, made a deep impression. At the meeting of the Church section, steps were taken to organize the laymen of the several parishes for effective work.

At Syracuse, on December 8th, the University placed its large new gymnasium at the disposal of the convention, which was attended by over 1,400 men. At an after meeting the Church contingent determined to treble the contributions of a year ago. At Utica, the next day, practically the same number were in attendance and formed "one of the largest audiences ever assembled for the consideration of religious matters."

On December 11th, the last convention before the holidays was held in Schenectady. "Never in the history of the city has there been such an assemblage," was the comment heard. Twelve hundred men registered, and the optimistic determination of other cities to double their contributions was repeated. As this paper goes to press the first of the conferences after the holiday recess has just closed in the city of New York. A month ago Bishop Greer called his clergy together to formulate plans for it, and the result of the meetings in the largest city and strongest Church center of the country will be heard with keen interest.

Without a question this missionary campaign now progressing is the greatest religious movement in a hundred years. There has been nothing like it since the "Great Awakening." The characteristic difference is that that was individualistic. It appealed to the desire for personal salvation. This is wholly social and altruistic, the motive being to carry the gospel to every creature. The strength of the appeal is that it demands big things of men.

One million dollars for foreign missions last year, more than two millions this year. The evangelization of the world in this generation is the confident battle-cry of the movement. A heroic challenge to the strength and conservation of Christian manhood.

In the Eighth Department the preparations for the March and April Convention is progressing. The committee of one hundred created by the Board of Missions has added to its membership Mr. W. C. Musket of Los Angeles, General N. P. Chipman of Sacramento and Dr. Wilson Johnston of Spokane.

In San Francisco a preliminary meeting which Mr. George E. Butler and Mr. George H. Kellogg attended, was held in December, and a second meeting, to which the clergy around the bay were invited, took place on January 12th. During February Bishop Nichols expects to meet with the men of as many city and trans-bay parishes as possible. And every effort will be made to prepare our laymen, that the gathering in the city of San Francisco may be as fruitful as those which have already taken place in the East.

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The Diocese of California

OFFICIAL

The congregations of the diocese are asked to remember on the Sundays immediately preceding the Annual Convention, the prayer for convention. Several important matters are to be considered and for right guidance in them and as well for blessing upon our Cathedral, beginning in the laying of the cornerstone, the prayers of the faithful are earnestly requested. For Grace Cathedral the collect for the Seventeenth Sunday after Trinity can well be used.

WILLIAM F. NICHOLS.

The Rev. W. H. Hawken is the new minister-in-charge of St. Paul's Church, Modesto, and St. Luke's, Merced.

The Rev. Nelson Saunders, formerly assistant at Trinity Church, Oakland, is acting as locum tenens at St. John's, Petaluma.

St. Margaret's Guild at Redwood City presented to the parish church (St. Peter's) a pair of handsome brass vases on Christmas day.

The Thanksgiving Day offering at Trinity Church, San Francisco, which was devoted to the Old Ladies' Home, amounted to $625.50.

Mrs. Whitelaw Reid recently added to her gifts to St. Matthew's, San Mateo, the sum of $7,000, to provide for seating the edifice and handsomely tiling the roof.

The women of the Church Guild at Sanger, Fresno county, recently held a "county fair" for the benefit of the Sanger Free Reading Room, netting something like $300.

At the election of delegates to the House of Churchwomen from St. Peter's Church, San Francisco, the following ladies were chosen: Mrs. Brown, Mrs. Dixon, Mrs. Kains, Mrs. Maurmann, Mrs. Whittle.

The Redwood "Democrat" is authority for the statement that a hospital for the treatment of patients in accordance with the principles of the Emmanuel Movement is to be established at Redwood by Dr. Shields.

Bishop Nichols visited All Souls' Chapel, Berkeley, on December 26th, and confirmed a class of seven, only two of whom had grown up in this church. At a luncheon subsequently given in the Guild Hall, about sixty of the congregation sat down with the Bishop.

The Rev. Fletcher Cook, Ph.D., is preaching during the Sundays in January, at the evening service in Trinity Church, San Francisco, a series of sermons on "The Call of the City." There is reported to have been a steady increase in the attendance at these Sunday evening services, the numbers having more than trebled since Mr. Cook's arrival in the parish.

During Advent Deaconess Hodgkin gave a series of weekly addresses to women in the Guild Hall of All Souls' Chapel, Berkeley, on certain phases of psychotherapy as made familiar to us on its religious side by the movement of which Dr. Elwood Worcester is the originator. There was a good attendance and the interest was sustained throughout.

The city of Oakland possesses, according to one of the city's newspapers, one hundred and two church edifices. Of these the Methodists have erected twenty, the Baptists and Presbyterians, fourteen each; the Roman Catholics, twelve; the Congregationalists, ten; the Lutherans and Episcopalians, eight each; the Adventists, Friends, United Brethren, United Presbyterian, and Unitarians, one each.

The Rev. Dr. Clampett of Trinity Church, San Francisco, was held up by footpads on December 26th, while on his way to the evening service, and robbed of a gold watch and some $45 in currency. The hold-up occurred at about 7:30 o'clock on a dimly-lighted stretch of Gough street, and was accompanied by the usual display of firearms and the warning not to move or make a noise. No clue has been found to the identity of Dr. Clampett's assailants.

The children's missionary service on the second Sunday after the Epiphany was held in Alameda county at three several centers. The Sunday schools of Christ Church, Alameda, St. Philip's, Fruitvale, and All Saints', Elmhurst, united with the Sunday school of the Church of the Advent in East Oakland, where the preacher was the Rev. E. W. Couper. At St. Paul's Church, Oakland, Bishop Partridge of Kioto was the preacher, and, in addition to the parish Sunday school, the children of St. Andrew's, St. John's, and Trinity parishes, and Holy Innocents' and the Good Samaritan missions, were in attendance. In Berkeley all six of the city Sunday schools united at St. Mark's Church, where they were addressed by the Rev. G. M. Cutting of San Rafael.

The Rev. D. M. Brookman, recently vicar of St. Clement's Chapel, and director of religious instruction in St. Mark's parish, Berkeley, has been appointed canon of All Saints' Cathedral, Albany, N. Y., in succession to Canon Schlueter.

An associated observance of the Week of Prayer was carried out in North Berkeley through the co-operation of the vicar of All Souls' Chapel with the pastors of the Congregational and Methodist Churches, united meetings being held on certain evenings in the different places of worship. As yet only the three religious bodies named are established to the north of the University campus, if we except the Newman House, which ministers to Roman Catholic students and has no parochial constituency; hence a remarkable degree of co-operation is possible along lines which affect the life of that part of the city, and a condition of religious comity prevails which is as pleasing as it is helpful.

The funeral of the late Mr. D. O. Mills, whose death occurred at Millbrae on January 3d, was held from his residence on January 10th, Bishop Nichols and the Rev. N. B. W. Gallwey officiating. Mr. Mills was one of the few remaining links between the earlier and the later California, he having come to this State in 1848 and established himself at Sacramento, where he opened the first bank—an institution which still continues. Later he helped to organize the Bank of California in San Francisco, and on that institution becoming distressed after he had ceased to be connected with it, he returned to San Francisco, became again the bank's president, subscribed $1,000,000 towards its rehabilitation, and remained actively connected with it till it had entirely recovered its original standing. In addition to erecting the Mills Building in San Francisco and a block bearing the same name in New York, Mr. Mills erected in the poorer and more crowded parts of the latter city three hotels for the accommodation of workingmen, in the belief that in the better housing of the unfortunate must lie one of the means by which their moral and industrial condition should be improved. These so-called "Mills Hotels," which cost between two and three millions of dollars, were not intended to be charitable institutions, but to be, as they are, self-supporting. After the San Francisco fire in 1906, Mr. Mills expended about a million dollars in the repair and reconstruction of the building on Montgomery street, whose walls had been left intact, while its interior equipment was destroyed. Mr. Mills had been a trustee of the Lick Institute and a Regent of the University of California, and the Mills professorship of philosophy, held so long and so distinguishedly by Professor Howison, is a chair of his endowment. Two children of Mr. Mills survive him—Mr. Ogden Mills of New York and Mrs. Whitelaw Reid, the wife of the Ambassador to Great Britain.

A writer in the Nashville Christian Advocate calls attention to what he alleges is a serious falling off in the membership of the several evangelical bodies in San Francisco since the fire of 1906. According to the statistics adduced from the various denominational year-books, the number of professing Christians in the city, exclusive of ourselves and the members of the Roman Catholic Church, is less than ten thousand, or about one in forty of the population. In the case of the body to which the writer of the article belongs—the Methodists—even this proportion is believed to be too large, as he states that the statistics used are those for 1908, and there was an actual falling off of twenty per cent during 1909 of the membership of the Methodist churches. What would seem to be seriously disquieting, if the writer's figures are trustworthy, is the fact that the denominations in question reported nearly fifty per cent more members in 1890, when the city's population was about half what it is now, than they did in 1908. We have no means of verifying the statistics reproduced in the Nashville Christian Advocate, nor do the figures in the case of our own communion give us any very sure ground to go upon; but what is certain is that the chief city of our Pacific coast is less religious than it should be, and that its way of life makes definitely against the progress of the Faith, especially among the young.

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LAYING OF THE CORNERSTONE

Ground has been broken and work already begun on the Crypt of Grace Cathedral. Owing to delays incident to correspondence with a point so distant as London, it has not been possible as yet to let contracts for the beginning of the entire work. That part of the Crypt where the cornerstone is to be laid will first be constructed in order that the cornerstone itself may be laid at the coming session of the Convention of the Diocese of California. The plans for this ceremony are now completed, invitations having been sent out to the clergy of the Diocese, the Bishops of the Church, the delegates to Convention, and House of Churchwomen, to the Vestries and to a large number of distinguished guests including the Governor, Mayor and the Ministers of the other San Francisco Churches. The clergy, delegates and especially invited guests, together with the choirs, each group in a specially designated room, will assemble at the Fairmont Hotel on Monday, January 24th, at 2:00 o'clock. The procession will pass up California street from the Fairmont, headed by the combined Choirs of the Churches of San Francisco and Bay Cities and will pass up California street to the site of the Cathedral. The cornerstone will be laid by the Bishop of California, a silver trowel having been provided for the occasion. Brief addresses will be made by the Bishops of Los Angeles and Sacramento and the Governor of the State. Information in regard to the music is being sent out to the Choirs under the direction of Mr. George H. Hooke. The Rev. Clifton Macon is master of ceremonies.

BREAKING GROUND FOR GRACE CATHEDRAL

When it was found that the contractor was ready to begin the work for Grace Cathedral cornerstone, there was but little time to summon attendance of the many who would have been interested. The Bishop, however, with a few immediately at hand, including Archdeacon Emery and the Rev. Mr. Evans of Grace Church, who were vested, and the Rev. D. O. Kelley and Mrs. Kelley and Mr. and Mrs. Leslie Kelley, with the foreman, held a brief service to mark the beginning of the work of construction on the cathedral block. Reading the 87th Psalm, the Bishop cut a cross in the ground where the cornerstone is to rest, using this sentence, "In the Name of the Father and of the Son and of the Holy Ghost, Amen. I do break the clods of this ground that we may set the foundation of Grace Cathedral on a rock of stone that in the sacred place of God's dwelling here humanity for all time may find the Rock of Ages in Jesus Christ." Then he further excavated the cross with a spade, the hard rock here as elsewhere on the cathedral site, fortunately showing itself very near the surface by the architect's soundings. With the Lord's Prayer and a few collects, including one for the workmen, the Grace collect for the Seventeenth Sunday after Trinity and some from the Vade Mecum, the simple service ended, a historic service, in that it asked the blessing of God upon the very first step of a work, the blessing for which as the vision for which forecasts many years.

A REMARKABLE RECORD

It deserves to be noted in connection with the closing of the career of Grace Church as a parish, that while rectors have come and gone—ten in all since the old parish was founded in 1849—the original sexton, Mr. Henry Fisher, still remains, a hale and hearty octogenarian, still holding as sexton "emeritus," a salaried connection with Grace Church. "Emeritus" (deserving) indeed this sturdy old veteran is, and we imagine unique in his record among church officials. He came to California with Bishop Kip, by way of the Isthmus, in 1854, and surviving all the rectors of Grace Church, will "pass" as one of the most honored assets of the old parish into the new Cathedral "order," a venerable connecting link and a sacred charge, until he sings his "Nunc Dimittis" and crosses another isthmus into another Golden State.—THE GRACE CHURCH PASTORAL.

Previous to coming to California, Mr. Fisher had taken part in another pioneer movement of the Church, he having accompanied Bishop Selwyn to Melanesia in 1844.

CHRISTMAS AT TRUE SUNSHINE

The Christmas festival was celebrated at "True Sunshine," the Chinese mission founded by Deaconess Drant, with two entertainments on Wednesday evening, the 29th of December and Thursday, the 30th, respectively. On Wednesday the Christmas tree was enjoyed and gifts were distributed to about thirty young men and as many children, among the gifts being a number of picture books sent by the little Indian children of the mission at Grand Junction, South Dakota, and some games forwarded by Deaconess Drant from her home in Cincinnati. A very interesting program of songs and recitations was admirably rendered by the children and boys of the mission, the credit for which belonged to Mr. Daniel Ng Ping of the Divinity School. Addresses were made by the Chinese vice-consul, Mr. Ng Ping, and the rector of Grace Church. Refreshments were subsequently served to all. In the distribution of presents the faithful teachers of the mission were not forgotten by Santa Claus. There were at least 130 persons present.

On the following evening, December 30th, a stereopticon entertainment was given at the mission, in which Tissot's slides of the Life of Christ were exhibited and briefly explained to the audience by Mr. Ng Ping, who again acted as interpreter. This young Chinaman, who is a student at the Divinity School, has, we believe, a bright future of usefulness before him. His influence among the young men of his race is very great, and through his instrumentality two or three of them will soon be presented for baptism.

S.

"TRUE SUNSHINE MISSION"

Though the mission just feel the lack of the devoted administration of Deaconess Drant until some successor can be found, everything is being done in the interim to keep the work going so far as possible; and, with the help of some of the ladies of the Woman's Auxiliary, effort is being made to find some one to take the active oversight of the work. Mrs. Matthews of Cincinnati has most generously consented to continue for a while her contributions to the support of the work fostered so much, in its beginnings, by her father, the late Mr. Procter, from his interest in Deaconess Drant and in the work, he having given it the name, "True Sunshine." We would like to correct the impression that Deaconess Drant is broken down in health, and state that the immediate cause of her leaving was, in her own words, "the great need my only brother, an old man long past seventy years of age, had for my care"; and we are glad to add she reports "my health was never better and I have much to encourage me in my brother's changed life."

TRUE SUNSHINE IN OAKLAND

The Chinese Mission in Oakland was begun by Deaconess Drant, after the earthquake and fire.

The deaconess rented a house in Fifth street, where she held a day school for children and a night school for men and boys. On Sundays a Sunday school was held. The children in the day school and Sunday school were taught the catechism, Creed, Lord's Prayer, and many hymns. The deaconess usually gave the children a simple address, which was interpreted by Mr. Daniel Ng, Chinese candidate for Holy Orders.

In March, 1909, the deaconess left Oakland for San Francisco, and the work in Oakland was placed in the hands of a chaplain, the Rev. Crompton Sowerbutts, curate of St. Paul's Church. The house on Fifth street was given up

TRUE SUNSHINE MISSION IN OAKLAND.

BISHOP NICHOLS, WORKERS AND MEMBERS OF THE JAPANESE MISSION, SAN FRANCISCO.

and a store was taken at the corner of Sixth and Harrison streets. Mr. Sowerbutts supervised the day school and taught in the night school. In the night work he was assisted by one or two devoted laymen. On Sundays, Sunday school was held, including a Bible class for men, at the close of which, Evensong followed with a short address. There was an average attendance of over thirty children in the day school and Sunday school.

Last October Mr. Sowerbutts left Oakland for Santa Clara and was obliged to give up the work. Before he left, a meeting was held, at which the Rev. E. F. Gee was appointed chaplain pro tem. Mr. McCrackin and Mr. Joy, who have been interested in the work of the Mission for some time past, accepted the responsibility of the night school and have been very zealous workers, giving up most of their evenings to the teaching of their Chinese brothers.

The work is progressing favorably, and although up to the present time there have been but few baptisms, the promise of the future is glorious, for one sees the sweetly compelling influence of the love of God entering into the hearts and lives and homes of these Chinese people. Through the children of the Mission the word of God is entering into Chinatown, and the name of Jesus is heard on many a heathen tongue.

On the evening of December 29th, a Christmas party was given in St. John's schoolroom, over two hundred Chinese men, women and children being present.

There was a beautiful Christmas tree ablaze with electric lights, and amid the wild excitement of the children Santa Claus arrived through the window and presented each one with a Christmas gift. The late chaplain of the Mission, the Rev. Crompton Sowerbutts, was present, and received a token of the love and affection of the children in the presentation of a gold cross. The Rev. Messrs. Gee and Stone added to the pleasure of the evening by a display of pictures thrown on the screen. Other friends contributed to the children's amusement, and the evening was thoroughly enjoyed by all present.

Might the writer, through these columns, plead for a more liberal support of this very important work. The Mission is in urgent need of funds. Surely it is the duty of the Church to provide for these sheep who are without a shepherd. If every parish in Alameda county realized its responsibility in this matter, the work would flourish.

M.

The Japanese Episcopal Mission held its Christmas celebration on Monday evening, December 27th, at the new Mission home, 2236 Post street.

It was in every sense a truly happy and Christian gathering. Bishop Nichols, Rev. Mr. and Mrs. Bours, Rev. Mr. Lincoln, Mrs. Lawver, Sister Mary, Mr. and Mrs. Astredo, Rev. Mr. Saito, Mr. and Mrs. White, and many other Church people were there, in addition to a large number of Japanese, and Mrs. Jefferys, who is connected with the mission.

The room was decorated with greens and berries and beautiful scarlet bells and streamers. A long table, in the middle of which were two small Christmas trees, was spread with cakes and baskets of tempting fruits, all forming a most attractive scene. A coal fire blazed cheerfully in the open grate, giving a homelike appearance to it all.

The hymn, "Adeste Fideles," was sung in Japanese, and "Hark, the Herald Angels Sing," was rendered in English.

After the collects and prayers were said, addresses were made by the Bishop and others. Every one seemed to be inspired, for the true Christmas spirit rang out from all.

Mr. Mayekawa is to stay with the Mission permanently after his graduation from the Divinity School next June, and the knowledge of this fact made us all very happy.

The Bishop spoke of the gathering having quite a diocesan tone to it, as so many present were in some way connected with the Diocesan House.

Several of the Japanese made English addresses, and the deep love for the Church and the Bishop could be found in every word.

An interesting punning game was played and prizes given for the puns. We were all sorry that another engagement prevented Archdeacon Emery from being with us that evening.

The new home was given to us by the ever-thoughtful goodness of Bishop Nichols, and now the Japanese have an abiding place of their own.

The success of our entertainment was due mainly to the energy and skill of Mr. Tochizi, our manager, and the hearty co-operation of Mr. Ito and many others.

M. E. J.

THE WORK IN THE DISTRICT OF ASHEVILLE

In common with many hundreds of his fellow presbyters, the writer of this paragraph has received from Bishop Horner a statement of what he considers to be an ungenerous discrimination on the part of the General Board of Missions against our work among the white mountaineers of the South, particularly in the district of Asheville. Into all the details of this letter it is impossible here to go, and the writer is too imperfectly acquainted with the perplexities of the board in New York to be able to sit in judgment upon them even if he desired to do so. At the same time, Bishop Horner's letter is disquieting alike in what it says and in the fact that he should have been driven to say it. Certainly the funds now appropriated to Asheville would seem to need generous supplementing—if not at the expense of any work already undertaken, then surely before any new departure is made out of funds yet to be received. We can hardly in fairness disregard his plea when the means to gratify his wishes are placed at our disposal. Meanwhile both congregations and individual givers can greatly lessen Bishop Horner's anxieties by sending to the board offerings designated "special for Asheville"; and it would seem as if the situation whereby none of the members of the board are drawn from any of the nineteen Southern dioceses were one that might well be amended. The recent division of the national domain into missionary districts is a step in the direction of bringing the gatherers and disbursers of our missionary offerings into closer touch with those for whose benefit they are designed, as well as with those from whom they come. It would, in the opinion of the writer, be a further salutary advance if a large proportion of the board in New York could have a working acquaintance with our missionary fields, and see with their own eyes the objects upon which the offerings of our people are expended.

W. H.

CAMPUS, FLAG RAISING ON OPENING DAY, ARMITAGE ORPHANAGE.

THE ARMITAGE ORPHANAGE

One of the leading institutions of the diocese, of which we all may well be proud, is the Armitage Orphanage, our Church Home for Boys, located at San Mateo, which is beautifully situated on the peninsula twenty miles from San Francisco, and ranks as one of the healthiest places in the State. The Home owns twenty-five acres of beautiful rolling ground valued at $50,000, the gift of the late Geo. W. Gibbs. Occupying the highest point of these grounds with a splendid view overlooking the bay, is the Crocker Memorial Building, which was newly opened this summer.

This building, which is a memorial to the late Charles Frederick Crocker and his wife, Jennie Easton Crocker, is the gift of their children, Miss Jennie and Mr. Charles Templeton Crocker. It is one of the most modern and best equipped buildings on the coast. Occupying as it does an area of ground space equal to two-thirds of a city block in extent, it provides a commodious and comfortable home with a capacity of 250 boys.

The building was planned to combine the best features of both the "institutional" and "cottage" systems. On the main floor are the four large airy dormitories with their rows of single iron beds, connected by broad hallways, giving the effect of one large family. The four departments have their separate toilets, baths with showers, and wash-rooms, which are models of modern sanitary plumbing. On the lower floor each department has its own recreation room, but all meet together in the spacious and cheerful dining room.

Throughout the building everything has been constructed with particular care for the health of the boys. In addition there is a room fitted up as a dispensary, where the trained nurse, who is in constant attendance, treats the inevitable bumps and bruises. There is also an infirmary, a large pleasant room with a sun porch. For use in case of contagious sicknesses there is an especially equipped bungalow a short way off, containing bath, disinfecting room and attendant's room, with hot water, heat and electricity, where boys may be completely isolated from the others.

On the main floor, besides the dormitories and attendants' rooms, are the superintendent's office, reception room, parlor, and boys' library and reading room. These rooms are very attractively furnished and look upon the large porch which runs across the entire front of the main wing. From the porch one may view the campus and playgrounds which, with their groups of trees and large open spaces, are especially adapted for their purpose.

Evenings and on disagreeable days when they are not in the gymnasium, the boys enjoy themselves in the recreation rooms, where they may read or play. Each boy has a locker, in which he may keep his personal "treasures" without molestation. The nursery boys have a large porch partly enclosed by glass, where they can play even on stormy days. There is a candy shop, where the boys may spend their spare nickels.

A large addition in the rear contains the kitchen, bakery and laundry. The latter is a thoroughly equipped plant, run by electricity. The building is heated by hot water and lighted by electricity. An intercommunicating system of telephones keeps the superintendent in touch with all parts of the Home, whether in his office or his cottage, and provides communication between any two departments.

A large portion of the grounds is uncompleted, providing for the physical development of the boys. In this building rooms have been provided for a manual training department, in which boys may receive elementary training in some useful occupation. There is already under way a well established printing shop. Arrangements have been made whereby the smaller children will receive their schooling on the grounds.

A large portion of the grounds is under cultivation, several acres being devoted to a vegetable garden and the growing of flowers, and each year a large hay crop is harvested. There is also a dairy of cows, which provides fresh milk for the boys, and chickens and hogs, which furnish eggs and meat for the table.

The spiritual welfare of the boys is given every care and attention. Daily services in the chapel, which was built by the boys, provide every opportunity for the boys' religious development. With the exception of two on Sundays and one on Friday nights, attendance at these services is voluntary, and the boys have a splendid record of attendance in connection with the same. It is no unusual sight to see 30 or 40 boys in voluntary attendance at a 6:30 celebration of the Holy Communion. There is a vested choir of about sixteen, and a Junior Chapter of the Brotherhood of St. Andrew. There are also two Bible classes, one composed of a dozen of the older boys, and the other of 30 of the younger ones.

The home is open to any deserving boy and aims to give him a comfortable and cheerful home, under Christian influence, and provide him with a good education, making him capable of earning his own living when he leaves. The superintendent is the Rev. Charles H. L. Chandler. The Bishop of the diocese is the president of the Board of Trustees, of which the other members are: Rev. W. A. Brewer, Mr. W. H. Crocker, Mr. M. S. Wilson, Ven. J. A. Emery, Rev. N. B. W. Gallwey, Rev. A. B. Chinn, Mr. E. D. Beylard, Mr. H. T. Scott, Mr. Antoine Borel, Mr. Perry Eyre and Mr. F. J. Carolan. The Board of Lady Managers consists of Mrs. H. R. Judah, honorary president; Mrs. A. M. Easton, honorary vice-president; Mrs. H. T. Scott, president; Mrs. M. S. Wilson, vice-president; Mrs. Francis Carolan, treasurer; Mrs. E. D. Beylard, Mrs. G. W. Gibbs, Mrs. Geo. Pope, Mrs. J. D. Grant, Mrs. William Tevis, Mrs. James Flood, Mrs. B. F. Le Warne and Mrs. J. D. Crockett.

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A SERVIAN CHRISTMAS SERVICE.

January 7th, Christmas Day, according o the Julian calendar, was observed at St. John's Church, Oakland. A congregation composed chiefly of Servians resident in Oakland, a few Greeks and Anglicans, assembled at 10 o'clock for the celebrating of the Divine Liturgy. The festival began on Thursday evening with great vespers chanted in the Chapel of St. Mary the Virgin. At 9:30 a. m. on Friday, Matins was sung in the church by Father Sebastian Dabovitch, who then proceeded to the chief service of the festival (the Eucharist according to Eastern rite). He was assisted by three Servian boys as acolytes (by the way, they are native sons). The choir was composed of young men found among the Servian population of Oakland.

The text of the sermon was one of the festal salutations common among the people: "Christ is born," the response to which is "Indeed He is born." Although the Divine Liturgy was sung in the Slavonic language, the writer recognized in the Prayer of Commemoration the intercession for the Rt. Rev. William Ford Nichols, Bishop of California, and the congregation of St. John's parish—following that for Archbishop Platon of the Holy Orthodox Church.

Herein we mark the underlying spiritual unity. Let us continue to pray for a speedy corporate reunion of the divided body of Christendom.

E. F. G.

MARIA KIP ORPHANAGE

The annual meeting of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home, was held at the Diocesan House, Monday, January 10, 1910, at 2 p. m. Article III of the by-laws was revised, increasing the number of the board of managers. The election resulted as follows:

Trustees: Mr. W. H. Crocker, Archdeacon Emery, Mr. Elliot McAllister, Mr. I. P. Woodward.

Managers: Mrs. Geo. H. Buckingham, Mrs. G. D. Bullard, Miss Mary C. Heath, Miss Anna Hall, Miss S. G. Johnson, Mrs. John Kittle, Mrs. A. C. Kains, Mrs. W. R. Rutz, Mrs. W. C. Peyton, Mrs. Wm. Tubbs, Mrs. A. C. Tibbetts, Mrs. T. P. Woodward, Mrs. G. G. Williams.

Immediately following the annual meeting the board held their monthly meeting and elected Mrs. I. P. Woodward, president; Mrs. Geo. H. Buckingham, vice-president; Mrs. Sidney Worth, treasurer; Mrs. G. G. Williams, assistant treasurer; Mrs. A. C. Kains, secretary; Miss Mary C. Heath, corresponding secretary.

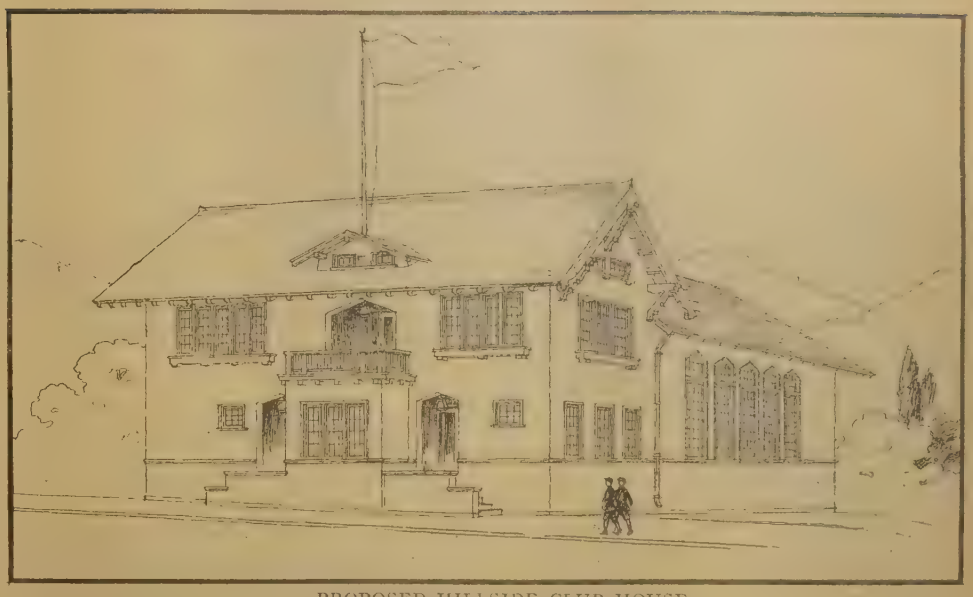
FANNY GEORGE KAINS,
Secretary.

THE DECISION

I have a life in Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
"Come unto Me, and rest:
Believe Me, and be blest."

JOHN CAMPBELL SHAIRP.



PROPOSED HILLSIDE CLUB HOUSE.

AN INTERESTING BOYS' CLUB

In the early autumn of 1906, the Sunday school of All Souls' Chapel, Berkeley, organized a boys' club under the directorship of Mr. Percy R. W. Jenkin, superintendent of the school. The name of "All Souls' Boys' Club" was adopted, the organization being intended as strictly a part of the chapel's parochial activities. It was soon found, however, that boys with other religious affiliations were anxious to become members; the name was changed to "The Hillside Junior Club"; the constitution was amended to admit to membership any boy of good character who attended some Sunday school or regular church service—the right to hold office, however, being still restricted to the All Souls' boys, though any member might vote. Later still the doors of the club were thrown wide open so far as membership and the holding of office are concerned, the sole requirement being that every boy should be a regular attendant at some Sunday school or at the services of some church. The membership, which began at sixteen, soon arrived at forty—at which point farther development was arrested by the size of the guild hall; though there is and long has been an extensive waiting list comprised of boys who desire to join the club and who will do so as soon as the necessary quarters can be secured. It is interesting to note that every boy who has ever belonged to the club is still a member, not one having dropped out through lack of interest, or been dropped for inattention to the rules.

The club's activities comprise athletics in its several forms, familiarity with the rules of debate and the procedure of deliberative bodies, and an annual summer camp. The boys also give a certain number of public entertainments of a dramatic or a social nature, and are statedly addressed by members of the University of California and others on matters pertaining to good citizenship and Christian manhood.

What is now on foot is a movement to render the club more efficient, to open its doors to a wider membership, and place it upon a permanent basis, through the erection and ownership of an adequate club building. Already one subscription of $500 and many of smaller sums have been received and a convenient lot secured on a ten years' lease. We print above a cut of the proposed new building, after plans prepared by Mr. Jenkin, who is still the club's director, and whose ideal of the club life is that it shall be a work with boys and not a work for them. In other words, the corporate life of the members is expected to develop itself from within rather than to be impressed upon them from without, the well-known "gang spirit" of the boy at the period of adolescence being helped to express itself in a healthy and governable way.

In addition to the club of forty, there is an organization for younger boys, known as the Arcadia Club, with a membership of fifteen, under the same directorship—boys from which are admitted to the older body on arriving at the proper age.

HOUSE OF CHURCHWOMEN

The fifth meeting of the House of Churchwomen will be held in the guild room of St. John's Church on the afternoon of Tuesday, January 25th, and during Wednesday and Thursday of the same week.

The program promises to be both interesting and profitable. There will be reports and discussions on women's work in its various phases in the church, home and society. On Tuesday comes an address by Dr. Alfred Shields on the Emmanuel Movement. Addresses by Rev. E. L. Parsons and Rev. Father Lathrop on Deaconesses and Sisters, and the annual address of the president of the House, Mrs. George Herbert Kellogg.

On Wednesday afternoon there will be an address to women on Social Purity by Dr. Frances Greene.

On Thursday morning an address by Rt. Rev. Sidney Catlin Partridge, Bishop of Kyoto.

All women of the church are invited and welcomed to these meetings.

F. C. K.

CALIFORNIA BRANCH OF WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

President: MRS. LOUIS F. MONTEAGLE, 2516 Pacific Ave, San Francisco.

Secretary: MRS. A. M. LAWVER, 1326 California Street, San Francisco. Telephone Franklin 5461.

Recording Secretary: MISS K. W. STONEY, 3294 Jackson St., San Francisco.

Secretary for Mission Study: MRS. C. EDWARD HOLMES, Belvedere.

Secretary Babies' Branch: MRS. W. F. NICHOLS, 1215 Sacramento Street, San Francisco.

Treasurer: MRS. LLOYD M. ROBBINS, 2203 Sacramento Street.

Correspondent Church Periodical Club: MRS. GAILLARD STONEY, 3294 Jackson Street, San Francisco.

Secretary Junior Auxiliary: MRS. J. B. BABCOCK, 1120 Broadway, San Francisco.

THE SEMI-ANNUAL SERVICE AND MEETING

On Friday in Convention week, January 28th, 1910, at the Church of St. John the Evangelist, San Francisco, the Rev. E. H. Bensen, rector, will be held the Semi-annual Service and Meeting of this Branch.

10:30 a. m.—Holy Communion and sermon; celebrant, the Right Rev. the Bishop, assisted by the clergy of St. John's Church; preacher, the Right Rev. Dr. Robinson, Bishop of Nevada.

Luncheon at close of service.

2:30 p. m.—Semi-Annual Meeting in the Guild Hall. Speakers expected: The Bishop, the Rev. L. C. Sanford, Secretary, Eighth Department; the Rev. J. W. Nichols, Our Own Missionary; Deaconess Dorsey, Deaconess Hodgkin, Miss Fiedler.

The offerings of the day will be given to the Bishop of Nevada and the Rev. John W. Nichols.

The service and meeting are open to all. The clergy are specially invited.

The Semi-Annual Conference of Diocesan and Parish Officers is appointed for January 27th, 2:15 p. m., in the Guild Hall of St. John's Church. Every branch in the Diocese is expected to send a delegate if officers can not attend, and to instruct representatives to present any topic they may wish discussed.

A cordial invitation is extended to the women workers in congregations not affiliated with the Auxiliary, to send a delegate to this conference, that they may learn more fully just what the Auxiliary is in its life and work.

Samples of leaflets, with boxes, and other printed matter, will be ready for distribution.

THE QUIET DAY

The Bishop of California invites all women and girls to the Quiet Day for women which he will conduct, under the auspices of the Woman's Auxiliary, in St. Stephen's Church, San Francisco, the Rev. Cecil Marrack, rector, Wednesday, February 16th, beginning with celebration of the Holy Communion at 10 a. m.

This announcement is happily well in advance of the date, thus making it possible to reach our people generally through parish papers and at gatherings of workers.

The invitation is to all organizations of women and to every individual woman and girl.

The February Monthly Meeting will be held on the 7th, at Diocese House, at 2 p. m., and will be directed to Lenten plans and box work.

Alameda County Quarterly Meeting at St. Paul's Church, Oakland, the Rev. Alexander Allen, rector, on Thursday, the 10th of February, 2 p. m. Further notice in the churches.

INTERPAROCHIAL MISSIONS CLASS

Again, in Lent, Miss Fiedler will conduct the Interparochial Missions Study Class, in which will be gladly received women from parishes outside San Francisco.

The class will meet Tuesday in Lent, at 10:30 a. m., in the Guild Room of Trinity Church, San Francisco.

Topic: Indian Missions. First meeting, February 15th.

In connection with the Missions Study Class there will be formed this year a Normal Training Class for those who desire to train for future leadership. Particulars will be given at the conference on the 27th.

To Branches and Guilds not affiliated with the Auxiliary, which desire to take up new missionary courses during Lent, it is suggested that they study the same topic as the Interparochial Class—Indian Missions, a swill several Bible Classes and Sunday Schools.

For help in this, correspond with Mrs. C. Edward Holmes, Secretary for Mission Classes, The Hillcrest, Jones and California streets, San Francisco.

At the Diocesan monthly meeting, January 3d, the Auxiliary was again debtor to the rector and missionary women of St. Paul's, for welcome and hospitality, a spirit of unselfish missionary zeal that shall quicken the parish to yet larger life if those in it, who as yet are not of it, may come to know as we, how pleasant are its courts.

Christmas joy was in the air, even in the business in its swift despatch and record of Christmas box giving, culminating in the address of the speaker for the afternoon, the Bishop of Kyoto.

Bishop Partridge told of special problems in the work that is, after all, very much the same, of the strength in Japan between patriotism and religion, of missionary labors that repeat in many exact features the work of the Holy Apostles, of "impossible" strongholds entered through Christian ministrations to pain and poverty, of the excelling virtue of Christianity that brings to followers of the great ancient moral codes the Divine power to put them into practice, to be moral—a message of splendid anticipation from the East to gladden us with the undimmed radiance of the perpetual Epiphany.

The parish branch of St. Mark's, Seattle, held an all-day session on the feast of the Epiphany. The Bishop made an address on the "Eighth Department."

OLD LADIES HOME

The Thanksgiving offerings to the Protestant Episcopal Old Ladies Home so far as they have been reported were as follows:

Trinity, San Francisco	$635.00
St. Luke's, San Francisco	117.05
St. Paul's, Oakland	55.00
St. Mark's, Berkeley	54.00
Grace, San Francisco	43.85
Trinity, San Jose	39.39
Christ, Alameda	34.45
St. John's, San Francisco	32.90
St. Stephen's, San Francisco	31.68
Trinity, Oakland	24.15
St. John's Church, Ross	19.60
St. Matthew's, Berkeley	15.70
Holy Innocents, San Francisco	14.60
St. James's, San Francisco	14.40
Advent, San Francisco	13.85
Christ, Sausalito	13.25
All Saints, Watsonville	10.00
St. Phillip's, Fruitvale	9.40
St. John's, Stockton	8.15
St. Peter's Chapel, Mare Island	7.60
Calvary, Santa Cruz	7.00
St. Michael's, Fowler	7.00
All Saints, San Francisco	6.89
St. Stephen's, San Luis Obispo	6.55
All Saints, Palo Alto	6.25
St. Mary the Virgin, San F.	5.55
St. Luke's, Los Gatos	5.25
Good Samaritan, San Francisco	4.20
St. Paul's, Modesto	4.20
St. James's, Paso Robles	3.80
Trinity, Menlo Park	3.35
St. Paul's, Visalia	3.30
St. Stephen's, Gilroy	2.85
St. James's Mission, Monterey	2.40
Trinity, Point Richmond	2.40
St. Luke's, Hollister	2.10
St. Matthew's Sch'l, San Mateo	1.95
St. Peter's, Richmond	1.30
Our Saviour, Mill Valley	1.10
Personal Check W. W. Van Bokkelen	5.00
Total Amount	$1,270.31

The treasurer in behalf of the Ladies Board of Managers wish to thank the clergy and the communicants of the different churches throughout the diocese for their very generous offerings on Thanksgiving day.

MARY E. HAMM,
Treasurer.

IN MEMORIAM

In the death of Mr. Joseph A. Norvell on December 5th, the city of Merced has lost a public-spirited citizen and the mission of St. Luke a valuable member.

Mr. Norvell, who is survived by his wife and two daughters, came to California in 1869. After a wide experience as a teacher in the public schools in several parts of the State, he purchased an interest in the Merced Express in 1881. Some time later he became the sole owner of that paper and continued as its proprietor and editor until the day of his death. The varied positions which he held at one time or another as clerk of St. Luke's Church, county superintendent of schools, school trustee and member of the juvenile court, bear witness alike to the fidelity of the man and the confidence in which he was held.

The burial service was read at his residence on December 7th, by the Rev. W. M. Bours, after which the body was sent for interment to his old home in Nashville, Tennessee.

IN MEMORIAM

On the evening of October 24, 1909, there passed away from earth into the rest of Paradise the gentle spirit of God's faithful servant. Mrs. Octavia May Seymour, in the eighty-seventh year of her age, at the residence of her daughter, Mrs. R. E. Drake, Seattle, Washington.

In the death of Mrs. Seymour the Woman's Auxiliary loses one of its oldest members. She was a personal friend of Mrs. Twing, and took great pleasure in renewing her acquaintance with Mrs. Twing's sister, Miss Julia C. Emery, when she was on the Pacific coast last April. From her childhood she has lived in the communion of the Holy Catholic Church. Modest and retiring in her disposition, she was in her unostentatious way faithful in every work, and always in her place at the services of the Church.

As a member of the Auxiliary of the Episcopal Church in every parish in which she resided during her lifetime, she was an exemplar of devotion to duty and faithful service.

Her father was an army officer, named Brooks, commissioned by the Government to blaze a trail from Detroit to old Fort Dearborn. While engaged in this work he was accompanied by his wife, and Mrs. Seymour was the first white child born in Saginaw, Michigan, in 1822. She has lived in Detroit, Denver, Portland and Seattle, but always and wherever she was, was an earnest and devoted Churchwoman.

"Peace, Peace at last!
No more of patient waiting time for her,
May we her peace possess, when o'er our hearts
Earth's light of life grows dim."

L. T. N.

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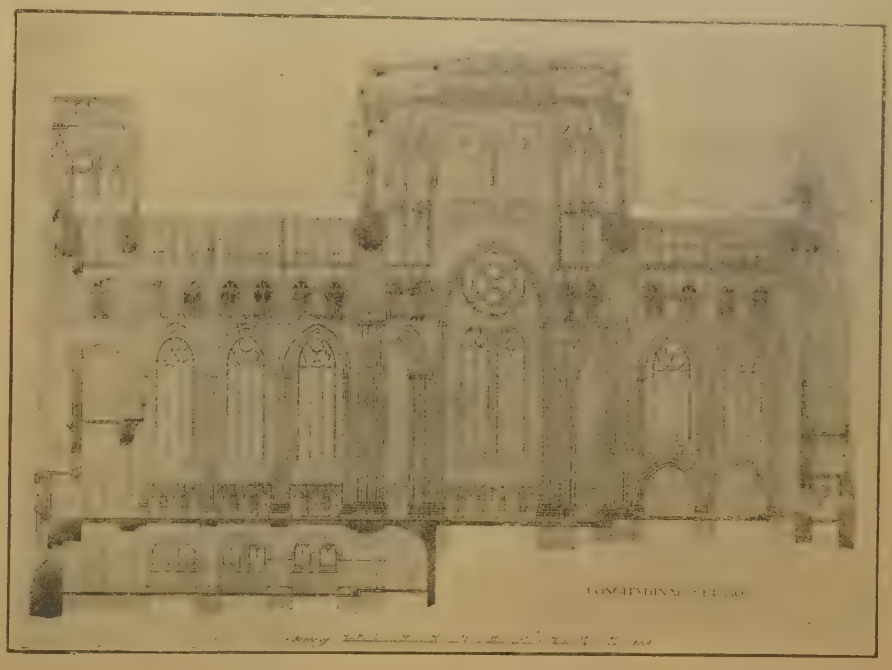
✠ ✠ Grace Cathedral Data ✠ ✠

From "A Father's Story of the Earthquake and Fire," written by the Bishop for his children, the following extract tells of the gift of the acropolis-like site for the Cathedral, the recent death of Mr. George Crocker having added a memorial interest to the prompt part taken by him with the others:

In counting up the mercies, perhaps it may be of interest here for me to sketch briefly some of the steps which led up to one more epochal result of the fire for the Church. If the plan is carried out to include as soon as may be a Bishop's House among the buildings to be grouped around the proposed Cathedral, it will be germane to this story of things more or less connected with the Episcopal residence to tell something here of the noble gift of the Cathedral site. The question of a down town site for such a purpose had been for several years in my thoughts and prayers, as well as in the mind of others. Some steps had been taken in 1904, indeed, through the co-operation of Eastern friends, to learn whether there would be any encouragement to hope that another point on California Street, the Huntington block, might be available. Under the changed conditions of the fire the matter was revived, but without favorable result. Mr. and Mrs. William H. Crocker having been confidentially informed as to the quest, with a promptitude which was as noteworthy as it was munificent, interested themselves in it and felt that some such use would happily perpetuate the sacred family circle associations with the site of their own beautiful home, now in ruins. Without delay they tendered for the purpose the part of the Crocker block owned by them. Then I went East to confer with other heirs of the late Mr. Charles Crocker, who were with Mr. William H. Crocker jointly interested in the remainder of the block bounded by California, Taylor, Sacramento and Jones Streets. The first one I could communicate with was Mrs. Alexander, who received me most kindly at her home in New York, and with Mr. Alexander joined in asking me to accompany them the same afternoon—Tuesday, June 26, 1906, was the memorable date—on their steam yacht, "Elsa H," when I could meet Mr. George Crocker and Miss Jennie Crocker, and be landed after an hour or so at City Island (as the yacht was bound for points on the New England Coast), from which I could return the same afternoon to New York. With such ready and considerate provision for presenting my suggestion, I was enabled to talk the matter over fully with them. And as the yacht glided along under the sunny sky, with every prospect pleasing out over the water and the shore lines, the right hand of the Lord did seem to bring mighty things to pass for the future of our Diocese. After showing photographs after the fire, a rough outline of possible buildings, etc., and explaining various points as they occurred to Mr. Crocker, I went off with Mr. Alexander to look over the yacht, later the view from the bridge, etc., and was gone perhaps some twenty minutes. On my return, Mr. George Crocker at once said: "The Crockers make up their minds quickly, Bishop, and, after consultation among ourselves, I am prepared to say that we are ready to make the gift of the home lot for the site of the Cathedral and other buildings as proposed!" How quickly the generous mind was made up will become the more apparent when it is remembered that there had been no opportunity to put the matter at all before Mrs. Alexander until some four hours before, and to Mr. George Crocker until a single hour before the joyous announcement was made. Miss Jennie Crocker, who was of the group, had instantly assented, Mr. Templeton Crocker later cordially joined, and Mr. Francis Burton Harrison for himself, and he and Mr. Henry Scott as co-executor, and Mr. Charles Green as adviser, also when the matter reached them and their attorneys, promised in every way to co-operate for the children in the estate of the late Mrs. Mary Harrison. It was part of my suggestion that the Cathedral proper should cover some of the actual site of the residence of Mr. and Mrs. William H. Crocker, and that the inner court of the proposed quadrangle should be known as "Crocker Court," with some memorial tablet to mark the connection of the site with the associations of the old family home. May other prayers for the Diocese offered at that early celebration in our little family oratory to ask a blessing upon the objects of my journey, just before I started, be answered.

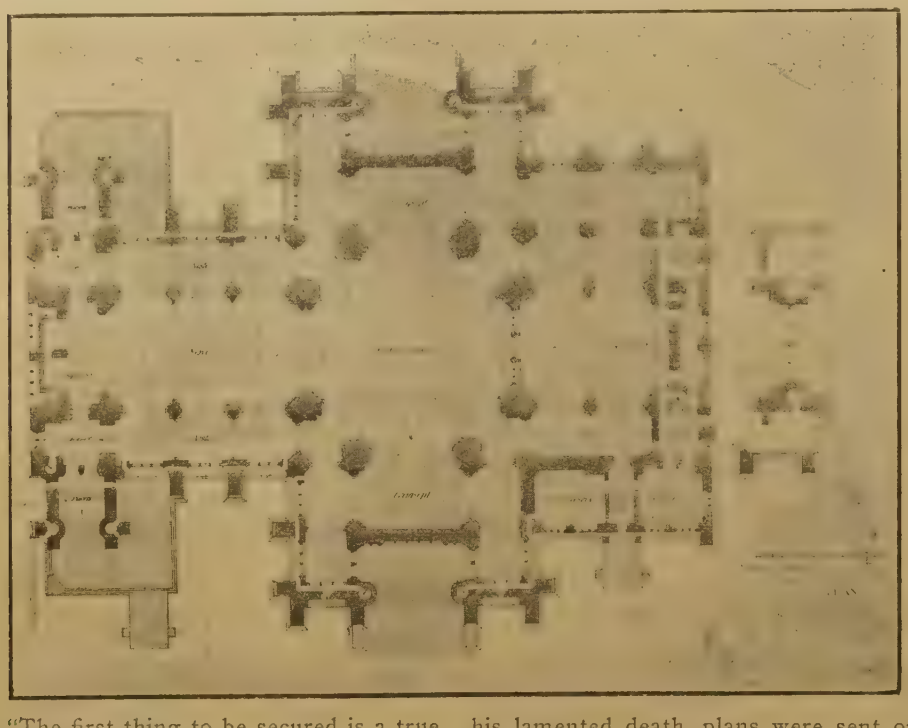


The duly executed deed of conveyance was dated

Grace Cathedral Corporation, consisting of the Bishop, the members of the Standing Committee, viz.: The Rev. F. W. Clampett, D.D., the Rev. John Bakewell, D.D., the Rev. E. L. Parsons, the Rev. D. J. Evans, Mr. A. N. Drown,

Mr. C. D. Haven, Mr. William Babcock, Mr. L. M. Ringwalt, together with the Rev. John A. Emery, Mr. W. H. Crocker and Mr. A. C. Kains, was in the meantime organized as a proper Cathedral Body, to receive the trust, on January 9, 1907.

The following preamble to the simple by-laws adopted by the Cathedral Corporation indicates the purview of fuller cathedral statutes when after deliberate study of needs and conditions, they can be elaborated on practical American lines. The status of the corporation, however, is ab origine distinctly on a cathedral plane, removed from such possibilities as those intimated in a cathedral forecast in the annual address of the Bishop to the convention of the diocese in May, 1897, viz.:



"The first thing to be secured is a true diocesan status for such a movement. To meet the real functions of an American cathedral, it is not adequate, as I take it, for a parish to formally call itself a cathedral, however carefully prepared the masquerade. Nor yet does it seem to gain much towards the ideal to have a substitute, which amounts to an Episcopal private chapel. The one attempt, because it is simply parochial, must lack cathedral touch with the diocese at large, if not with the Bishop. The other, because it is practically vested in the Bishop alone, will be likely to need more touch with the fuller periphery of the field. It is a problem, and one which our American Church must still work upon."

In the meantime, on July 17, 1906, at a fully attended meeting of the vestry of Grace Church, it was unanimously and cordially agreed, after full discussion, to approve the cathedral project and to take such legal steps as might be necessary to fully merge the parish into the proposed Grace Cathedral Corporation. This has since been accomplished.

A temporary group of buildings was erected on the northeast corner of the cathedral block, including an attractive chapel for the interim, for the congregation of Grace Church, opened with benediction Easter Sunday, March 31, 1907, this being the first celebration of the Holy Communion and service by public worship on the cathedral site; a temporary diocesan house, which also served for awhile as a residence for the family of a faithful veteran clergyman, the Rev. D. O. Kelley, the benediction service of which was held Wednesday, October 24, 1906, and a residence for the rector of Grace Church, the Rev. Mr. Evans, occupied in December, 1906.

One of the first steps taken by the Cathedral Corporation was to secure worthy architectural treatment for the proposed cathedral and other buildings to be erected on the site. The selection which had been made for the cathedral in Washington, D. C., simplified somewhat the question, after consultation with the authorities there, and especially with the late Bishop of Washington, Dr. Satterlee, who was most kind in the matter, and Dr. George F. Bodley, R.A., of London, recognized as of the first authority in Gothic architecture, was chosen, Mr. Lewis P. Hobart of San Francisco, being locally associated with him. As Mr. Bodley's last work before his lamented death, plans were sent out to us at the end of January, 1908. After consideration of them, various suggestions were made through Mr. Hobart and happily interpreted in revised plans by Mr. Cecil G. Hare, who in the firm of Messrs. Bodley and Hare, as Mr. Bodley's pupil and successor, well perpetuates the high tradition of the work of that office. The first sketches were published in the Pacific Churchman with full description in February, 1908. It is proposed to lay the cornerstone on Monday afternoon, January 24th, at 3 o'clock, that being Monday in convention week, and to proceed to the building of the crypt as soon as practicable, as the first unit of construction of the greater plans, the full realization of which will naturally require an extended period.

LAYMEN'S MISSIONARY MOVEMENT IN BOISE

Another Convention Added to the List

That the National Missionary Campaign is compelling attention throughout the country is well illustrated by the determination on the part of men in Boise, Idaho, to have a convention of the Laymen's Movement in their city.

Almost daily for the last two weeks the central office of the movement has been receiving printed matter and letters from prominent laymen and pastors urging that a convention be given to Boise. Evidently their plan was prearranged, so that a different man wrote each day asking for the convention.

Boise was not included in the original list of convention cities because the schedule was already crowded; but their insistent demand has led the committee to a further study of the railway train schedules, and it is probable that a convention will be held at Boise, in connection with the National Missionary Campaign, on March 10th and 11th, between the meetings at Salt Lake City and Cheyenne.

If the Boise men actually prepare for the convention with the same thoroughness and activity employed in asking for the meeting, the Boise campaign should be a great success.—Men and Mission.

IONA

I landed on Iona's holy isle,
And wandered through its ancient ruins bare,
And felt the great Columba's self was there.
Thirteen long centuries seemed "a little while"
Before the unchanging sea and sky, whose smile
He knew. He trod these paths; he breathed this air;
These waves once rolled responsive to his prayer,
Whose murmuring ripples now my ear beguile.
Nor to the Saint alone closer I stand,
Nearer the Lord I seem, upon this shore:
The solid rock of this historic strand
Helps me to bridge Time's waste of waters o'er,
And grasp His feet, and feel His loving hand,
In whom all saints are one forevermore.

RICHARD WILTON.

Correspondence

OUR NEGOTIATIONS WITH THE SWEDISH CHURCH

EDITOR PACIFIC CHURCHMAN:

There is an article in your November number, signed W. H., in which the writer has adopted the recent statement of the editorial writer of the New York Churchman, that the American Church has been remiss and negligent in seeking for unity with the Church of Sweden, and allowed the English Church to step in ahead, where we should have taken the lead. May I say that the Churchman is seriously out of touch with the facts?

It was, in the first place, the American Church which originated the Chicago-Lambeth Platform, which has been the beginning of these negotiations. The matter has been in the hands of the Lambeth Conference since 1888, when their first report on the Swedish Church was issued. But they had nothing about the matter on the Agenda paper for 1897, and it was placed there again at the request of two American Bishops, the late Bishop Gilbert and myself. The report of 1897, written by the late Bishop Ridding as chairman of the sub-committee dealing with the question, was the real cause of the recent overtures to the Lambeth Conference of 1908. I may almost claim that report as my own, because I was secretary of the sub-committee, sat by when the report was drafted, and furnished, from translations made on the spot in the British Museum, a great part of the exact information. In other words, there would have been no report at all, had it not been that the Americans raised the subject once more, and the report was as favorable as it was because of the efforts of Bishop Gilbert and myself.

I was again secretary of the same sub-committee in 1908. But previous to that, the General Convention had kept the matter alive for successive meetings, until I became convinced that it was useless and dangerous to go on with the matter until real experts could deal with it without presumption. A good understanding has been long prevented by the work of Dr. Pusey of Dr. Percival, which was based on improper translations, and a very partial examination of the subject, historically and otherwise. The effect of unfavorable pronouncements from such great names as these was very marked, and continues marked, though what they have written is now entirely out of date.

Hence, on my motion, the Commission on Swedish Orders was discharged, a Commission on the Swedish Prayer Book substituted, and later on, a Committee of Conference appointed by the House of Bishops alone, to confer with the Swedish Bishops. As it seemed indispensable that some one in an official position should study the Swedish language carefully in order that no question could arise over the translations, and also that close scholastic connections should be made with Sweden, I have taken pains to attend to these, and was a year ahead of the Lambeth Commission in going to Sweden. It should be remembered that the English commissioners are far better placed for getting close to the matter than we. They are in constant touch with Swedish university men who visit England often with traveling stipends from the Swedish Government. The English clergy are also immensely well acquainted in Denmark, and many of them read Danish, which makes an easy introduction to Swedish. The Swedes who go to England are of the highly educated class; those who come here are of the working class, with few exceptions. And then the English Church is face to face with official missions of the Swedish Church in at least two parts of the world, whereas, while there is a close resemblance between the Augustana Synod, which works over here, and its mother Church, there has been no official connection between them. And the English Church, at least until lately, since the Augustana work spread into Canada, has never had to face the tremendous hostility shown to us by the Augustana Synod, a matter entirely new in America, and, I suppose, chiefly to be explained by the fact that the Swedish Lutherans have a very difficult task to maintain themselves against the drift to English-speaking Churches, and feel that our work menaces them. So greatly have I felt the danger of augmenting this bitter feeling by active work, that I have personally, though equipped by knowledge of the language, and by a great sympathy for the Swedish people, for doing the work, kept out of it and done by work in other ways.

And I may add, that I have cited these advantages of propinquity, which the English Church has, and the fact that they have not the disadvantages that we have, to emphasize that while they ought reasonably to be far ahead of us under the circumstances, yet they themselves do not consider that they are, and do complete justice to the value of the American initiative, and the American co-operation. They so value that co-operation that I was placed on the commission against my own advice; as for economy and efficiency, I thought and advised that all the members should be closely in touch. And, so far, my knowledge of the Swedish language has undoubtedly been of service to them, and my collection of books, which is, I think, unique in the hands of anyone in our communion. It is not possible to learn Swedish in any school, and this explains why the approach has waited so long.

I have omitted in this article to speak of Bishop Whitehouse's work in 1867, because the effect of that wore off, before the Lambeth Conferences took much hold of the subject. But our American interest goes well back to him, and we, of course, have had some Swedish congregations for many years, while the Church of England, until recent developments in Algoma, has had none.

There will soon appear in the Living Church complete translations of the various Swedish Ordination Forms since the Reformation, of which I invite careful reveiw on true Anglican principles.

Faithfully yours,

G. MOTT WILLLIAMS.

[In reply to the criticism of the Bishop of Marquette, the writer desires to say that he has been persuaded, alike of the incompetency of Dr. Pusey's conclusions and of the regularity of Swedish orders, for at least a quarter of a century, simply through his own personal researches. He has also been aware that great Anglican authorities had investigated the standing of the Swedish ministry and reported favorably upon it long before the rise of the Tractarian movement; e. g., Grabe at the opening of the eighteenth century, and Routh in the early nineteenth. The case of the former is peculiarly instructive. Grabe was born at Konigsberg in 1666, the son of a professor of theology in the university. Being convinced in early manhood of the schismatic condition of the German Lutherans, he meditated becoming a Roman Catholic; but before applying to be received, he came into touch with Spener, who pointed out that the Anglican body seemed to meet the necessities of his case. Grabe immediately set out for London, where he was welcomed and admitted to holy orders. Later he was associated with Sancroft and the rest of the nonjurors, and among other scholarly labors he investigated the question of the regularity of the orders of the Scandinavian churches, reporting favorably upon those of Sweden. Grabe died in 1711, and his monument is in Westminster Abbey. Routh was, of course, the learned Oxford divine who for more than sixty years held the presidency of Magdalen, and whose "Reliquiae Sacrae" is still one of the standard publications of the Oxford University Press. What astonishes the writer is that, at this late day, such an investigation as Bishop Williams describes should have to be conducted. One would have thought that a knowledge of the precise standing of every considerable body in Christendom, particularly of every historic body, would have been required—in a Church claiming to be Catholic—of every student in divinity before he was admitted to holy orders.—W. H.]

GRADED REPRESENTATION IN CONVENTION

EDITOR PACIFIC CHURCHMAN:

The Commission on Representation in Convention appointed by the last Convention of the Diocese of California will, unfortunately, not be able to present a unanimous report in the matter of lay representation. A number of members will, however, propose a plan involving a radical departure from the present constitutional provisions, and I beg space to make a brief statement of their proposal, together with some of the chief grounds for it.

The plan proposes to base lay representation upon the number of communicants, making no distinction between parishes and missions. It gives every parish and mission one delegate with additional based upon the number of communicants as follows:

Under 50 communicants.....1 delegate
50- 99 communicants.....2 delegates
100-249 communicants.....3 delegates
250-499 communicants.....4 delegates
500-999 communicants.....5 delegates

and thereafter one for each completed 500 communicants.

According to reports in the last Journal, this would mean that no parish would have more than five delegates. By grading the representation no radical change is made in the balance of power; but voting power would be much more equitably distributed. The 6,194 communicants of the San Francisco convocation would have 88 votes as against 34 at present; the 2,429 of the San Jose convocation, 39 as against 21 at present; the 1,531 of the San Joaquin, 28 as against 15 at present. At present the 6,194 com-

municants of the bay cities and surrounding country have only 34 votes as against 36 for the 3,960 of the rest of the diocese. By exact proportion, if the bay cities were entitled to 88, the rest of the diocese would have only 56, whereas by the graded scheme it has 67.

The general purpose of the plan is apparent. It seeks to base representation of the laity upon the laity themselves. As pointed out in an article appearing in your last issue, this is the primitive democratic idea of the Church. Furthermore, it is clear that what representation seeks to do is to express the will of the people. A representative system is merely a device to overcome the impossibility of gathering all the people together from a wide area and of securing in a vast popular assembly any real discussion and consideration of important matters. A representative system ought to represent. Where a mission of 8 or 10 communicants can cast a vote equal to a parish of 1,000 communicants, the very principle of representation has broken down. This general principle has, however, in the Church to-day to reckon with two weighty difficulties. It is these which have led to the proposal of the graded rather than the strictly proportionate representation.

The first is the menace to the interests of the smaller parishes and missions at a distance from the city which might arise through great city parishes having very large delegations. Such delegations would be theoretically just; but practically unjust. The city parish can have all or almost all its delegates present. The distant parish can not always do so. The compact delegation from some very large parish in the city might easily number 15 or 20 (if 50 communicants, for example, was taken as the unit). Such a delegation could be readily handled and would exert vastly more than its real proportionate influence and strength. By the graded system the increase of delegates after a parish has grown very large is so slight that this danger is averted, while at the same time some additional strength in convention is properly given it.

The other difficulty lies in the right which has become traditional in America that parishes be regarded as equal no matter what their numerical strength. A glance at history however, shows that this traditional right is purely American in its origin and dates no further back than the organization of the Church after the Revolution. The original unit in the Church was the Bishop (the diocese). With the possible exception of Egypt, the parochial system is a late growth. It is medieval in Rome as well as in England. Parishes have never until we find it in America enjoyed any kind of representation.

The conditions in America after the Revolution were such that this ancient conception of the people of the diocese being one body with one Bishop had to give way. Dioceses had to be organized from below, i. e., out of parishes already existing. These parishes had to be regarded as equal for the purposes of organization. They were probably much more nearly so than at present. There were no statistics, no communicant lists, no pressing reasons for thinking of them in any other way. Thus the parish unit obtained by force of circumstances a standing over against the diocese which it had never before had and which as a matter of fact has been a fruitful source of weakness in many ways to the work of the Church.

There is no reason why such an accident-begotten arrangement should be perpetuated to the obliteration of the real basis of lay representation—the laity themselves. Already the Church is beginning to awake to this fact.

Ten dioceses out of 45 answering the commission's circular (viz.: Bethlehem, Duluth, Fond du Lac, Harrisburgh, Iowa, Indianapolis, Maine, Minnesota, Missouri, Pittsburg) have adopted either graded or proportionate representation based on communicants and in a wide correspondence the commission has found only one voice dissenting as to its success. In that case the diocese has proportionate representation and the menace of the large city parishes caused the dissent.

I hope, therefore, that the Diocese of California may see its way to abolish the present unjust system and adopt one which at any rate has the right basis of representation.

EDWARD L. PARSONS.

Berkeley.

SOME CONVENTION PROBLEMS.

Shortly after this issue of the PACIFIC CHURCHMAN reaches its readers, the sixtieth convention of the diocese of California will meet in San Francisco. This year an especial interest attaches to the place of meeting, since the convention has accepted the hospitality of the first of our parishes to be provided with permanent buildings since the fire, and will, after an interval, we believe, of eight years, find itself housed in the south part of the city. St. John's Church, which is to be the scene of the convention's work, will be consecrated on January 23d, and on the same day will, in the afternoon, be the scene of the Diocesan Sunday school service.

Of the matters which will engage the attention of the convention, two will be of unusual interest. The first is the question of the division of the diocese; the second is the question of improving the method of lay representation on the floor of the house. In the impulse which lies behind each of these movements it is impossible not to detect the stirring of that new life which is seeking to bring the Church into closer touch with the circumstances which surround it and to add to its working efficiency. More perhaps than is the case with any other religious body in America, the tree of our ecclesiastical development has a tendency to make dead wood. This is so partly because of the conservatism of our position, but partly, also, because the eyes of so many among us are turned backward instead of forward. In the decision which the convention will come to upon each of these questions it will have the opportunity to register its vote on the side of bringing this Church into closer touch with the life which surrounds it and the work it is set to do. This much the writer believes may fairly be said, whatever questions of time and opportunity, or matters of detail, may divide the opinions of the delegates; since it is only to the moribund that the words of that irony are significant—"their strength is to sit still."

In the southern part of the diocese of California a vast and rapidly growing agricultural region, boasting already several populous cities, is in need of a far more thorough organization and a more intimate episcopal and pastoral care than can be given it as things are now. Everywhere church people are coming from the older parts of the country and setting up their homes; everywhere there are unshepherded households in whose midst we should be welcome. The writer of these words knows almost nothing of the detailed reports which will be handed to the convention by the committees having in charge the furtherance of the two departures. It is in the larger way in which they represent the attempt to do our work more intelligently and more efficiently that to him they are significant. To forecast the action of the convention on either matter is as impossible as to try would be undesirable, and this is neither the time nor the place to endeavor to forestall debate. But the writer believes that the best interest of this Church and of the diocese of California will be served by seeing our opportunity largely, and by bringing to bear upon the problems which confront us the same high seriousness and the same degree of faith as is a condition precedent to all progress alike in the material and in the immaterial world.

W. H.

San Francisco—St. Luke's Church—Clay street, near Van Ness avenue, the Rev. Edward Morgan, rector.—The Christmas services were of unusual order at St. Luke's. The presence of the vested quartet choir lent dignity and reverence to the service. Mr. W. Fletcher Husband, the organist and choirmaster, not only arranges the music for the choir, but also transposes and composes music for the services. The choir consists of Mr. Charles F. Bulotti, Mr. Carl E. Anderson, Mr. Wilfred G. Glenn and Mr. William Nielsen. The Christmas Day services began at 8 o'clock in the morning with the celebration of the Holy Eucharist with the rector as celebrant. At 10 o'clock Matins was sung. At 11 o'clock, "Adeste Fideles," was sung as the processional hymn. Introit, "The First Noel." The Right Rev. Sidney Partridge, Bishop of Kyoto, Japan, was the preacher. His sermon was eloquent and masterly, and eminently appropriate for the season. The Holy Communion was again celebrated, and the rector was assisted by the associate priest, Dr. F. B. A. Lewis. The Communion Service was in F and by Noble, and "O Little Town of Bethlehem," was sung just before the sermon. The offertory was Adams's "O Holy Night." The church was crowded at both of the services, many making their communion at the first service of the day. The church was garlanded with wreaths of evergreen and wreaths of red berries. Poinsettas were on the altar, and tall plants of them were on the chancel's outer rail. The Christmas music was repeated on Sunday, December 26th and also on the Sunday following. On Sunday afternoon, December 26th, the children's Carol Service was held. Mrs. Robert A. Morrissey is the musical director. On Monday evening, December 27th, the children had their secular festival at the California Club Hall. The children acquitted themselves creditably and rendered their songs in a satisfactory manner. Mrs. Morrissey had charge. The annual meeting of St. Luke's Chapter of the Daughters of the King was held at the residence of Mrs. James D. Ruggles, and was preceded by luncheon. The year's reports were read and the following officers were elected: President, Mrs. James D. Ruggles; Vice-President, Mrs. Louis F. Monteagle; Secretary, Mrs. W. C. Morrow; Treasurer, Mrs. H. Houseworth. The officers of the Junior Daughters of the King are: President, Miss Newell Drown; Vice-President, Miss Alice Eloesser; Secretary, Miss Hilda Van Sicklen; Treasurer, Mrs. Edward J. Torney. Mrs. Louis F. Monteagle is the directress. Dr. F. B. A. Lewis has returned to his home at Seabright.

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UNDER STANFORD HOTEL

General News and Notes

The young king of Sweden is justifying his title to the headship of one of the most enlightened of existing nations by donning the garb of a working man and taking his place among those to whom life has allotted the heaviest toil and the smallest remuneration. This he has done to the most thorough degree, working recently as a stevedore and carrying coal on his shoulders from a ship's hold to the docks hour after hour, like an ordinary dock hand. It goes without saying that the king has been thoroughly disguised, so that no one working with him has had any suspicion of his identity; and that his purpose is to understand, from the working-man's point of view, the causes which underlie our industrial unrest.

By the will of the late Mr. George Crocker of New York—notice of whose funeral appeared in our last issue—the trustees of Columbia University are to receive a sum not less than $1,500,000 to be used in the investigation of the cause or causes of cancer, and in the effort to prevent its spread and if possible to achieve its cure. Mr. Crocker was himself, as previously had been his wife, a victim of this dreaded disease.

St. Andrew's Day, 1909, witnessed an unusual occurrence in Westminster Abbey, when four Bishops were consecrated at one service, three of them for work in the foreign missionary field and one as bishop-suffragan of Southwell.

Universal attention is being drawn to the present high cost of living and to the fact that there has been a steady increase in the price of nearly all commodities used in the home for over a quarter of a century. At the same time there has been a noticeable depreciation in the quality of practically all the commoner fabrics, especially in the matter of durability; and it is probably less easy than ever before to secure nourishing and unadulterated foodstuffs except at a price which is prohibitive to the ordinary household. This situation is just now engaging the attention of Congress, where an attempt will be made to ascertain the facts and to discover the underlying causes; but that any practical gain will result from this investigation is possibly problematical. Meanwhile the scale of living is in many homes excessive, and the greater or less ill-health of so many modern children is undoubtedly due to improper food and frequently to over-feeding. In particular foods which do not require much mastication find their way into children's stomachs without the necessary accompaniment of the salivary juices; in consequence there is more or less dyspepsia or innutrition and decay and loss of the teeth. Probably something more than a saving in money would result from a return to a simpler diet on the part of all of us, and the dentist would undoubtedly have less to do with young mouths if children were given plainer and less highly seasoned food and taught to masticate it thoroughly.

The census authorities of the United States call attention to the very serious loss of life among children which, marks the stage at which we just now stand in the march of our civilization. Somewhere between one and two hundred thousand infants under five years old die annually from easily preventable causes, chiefly in our larger and more thickly crowded centers of population, if the medical authorities who have undertaken the investigation are to be believed. Among the things which the census authorities desire to see done is the enforcement of the law of registration, so that every child born shall be recorded in the public registers within twenty-four hours of its advent among us, and every child dying shall have the explicit cause of death, and not merely some generally descriptive term, recorded on the death certificate. This would enable expert investigators to arrive at far more accurate knowledge than is now accessible to them concerning the situation, and would be the initial stage in the process of saving these thousands of lives.

Intending participators in the World Missionary Conference at Edinburgh will be interested to know that arrangements have been made whereby the Red Star steamship "Kroonland," of 12,760 tons register, has been secured by the Bureau of University Travel at Boston as a special "conference steamer," and will leave New York at 10 a. m. on Tuesday, May 31, reaching Southampton on June 9. The rates are placed at $82.50, a reduction of ten per cent from the regular schedule, and the passenger list will consist of delegates and their friends, making the party a peculiarly congenial one. A special train will take the voyagers direct to Edinburgh in time for the opening meetings, and a return by way of Melrose, the English Lakes, Stratford Chester, and Oxford has been provided for.

Among the most significant of recent tributes to the value of Christian missions is perhaps that of Mr. Winston Churchill in his volume entitled "My African Journey." Speaking particularly of Uganda, he asserts that the entire complexion of the life of the natives has been changed by the missionaries, and that there is a more general attendance upon the services of the church and a more real deference to its teachings there than exists in many nominally Christian lands—if indeed it be not to misapply terms to classify Uganda as non-Christian. Meanwhile it is not yet quite twenty-four years since forty native converts were burned at the stake by the orders of King Mwanga, and Bishop Hannington laid down his life at the same behest on the borders of the kingdom.

No more striking example of the difficulties which attend the work of the Church in the far north has perhaps ever been recorded than has lately reached us from the Yukon, where Bishop Stringer and the Rev. C. F. Johnson underwent almost inconceivable privation and suffering through the premature freezing of the head of the Bell river. Bishop Stringer and his companion started from Fort MacPherson on September 1st, hoping to cross to the Porcupine river and thence to the Yukon before their waters became unnavigable. Finding their plans frustrated by the ice, the two men set out to walk back to Fort MacPherson, but were lost in the Arctic fog, and compelled to wander for days with only a handful of food apiece. Finally food gave out entirely, and the Bishop and Mr. Johnson ate their moccasins and mucklucks, reaching at last, barefoot and exhausted, and only by happy accident, an Indian winter camp. Both men were emaciated and practically at the end of their powers of endurance when they reached the Indians, they having each lost fifty pounds in weight through their privations. After resting and recovering his strength, Bishop Stringer came through to Dawson, Mr. Johnson remaining at Fort MacPherson.

On the last day in December, while traveling on the Montreal Express of the New York Central railroad, Mr Spencer Trask, the well-known New York banker and art patron, lost his life in a rear-end collision between the passenger and a freight train, at a point slightly south of Groton station. Mr. Trask was a widely-known Churchman, and was a trustee of the General Theological Seminary as well as of the Teachers' College.

In calling attention to the seventeen million dollars deficit of his department during the past year, Postmaster-General Hitchcock advocated the raising of the rates on newspapers and periodicals, which are carried at one cent a pound and are estimated to debit the office to the extent of $63,000,000 annually. Added to this, there is a loss of $28,000,000 on the rural free delivery routes, and the franking privileges of Congress still further increase the arrearage. The letter department not only pays its way, but nets a profit of $74,000,000. To this proposition of the postmaster-general "The Outlook" very pertinently demurs that no investigation has been made of the problem whether rates of transmission may not be excessive and the balance redressed through a cutting down of expenses. Until this is done, the public will probably be unwilling to interfere with the existing rates, which may properly be increased at any time provided it is plain that only so can the deficit be legitimately avoided.

The trustees of Trinity College, Hartford, Conn., recently received from Mr. J. Pierpont Morgan a check for $100,000 towards the half-million dollar endowment fund now being raised by that institution.

By the dismissal at the beginning of the month of Mr. Gifford Pinchot from the position of chief forester, the administration at Washington has apparently precipitated a serious fight between the supporters of the policies of Mr. Roosevelt and the adherents to what has not inappropriately been dubbed the "let-things-alone" position. In the debate upon the appointment of a committee of inquiry to pass upon the matters at issue between Mr. Pinchot and Secretary Ballinger, the Republican tariff reformers of the Northwest voted with the Democrats, and defeated the plan of the regular Republicans to have this committee nominated by the chair.

On the day previous to that set for the marriage of his daughter, Miss Nellie Millspaugh, to Mr. Harold Copeland, the residence of the Bishop of Kansas, at Topeka, was almost totally destroyed by fire, it being with difficulty that the trousseau and wedding presents of the bride-to-be were rescued from the flames. To

dd to the difficulties of the situation, the house was filled with guests who had come to attend the ceremony on the morrow, and who, with the Bishop and his family, were thus temporarily rendered houseless.

The attention of the editor of the Southern Churchman and of the authorities of the Virginia Seminary is called to the following statement in the correspondence columns of the Church Times of December 17th: "As for the Old Evangelicals, their successors in America have either learned more, and become High Churchmen, or else have made shipwreck of the Faith. We unfortunately have clergymen here and there who ignore or deny the Deity of the Son, and most of them have been trained at Alexandria, Virginia, or under Low Church influence elsewhere. Some of these men are known to me personally." This asperser of his brethren is, as we should expect him to be, anonymous. He signs himself "An American Churchman."

In the list of universities registering the largest number of students for the year 1909, Columbia takes the lead with 4,650, California standing ninth with 3,454. This is in either case exclusive of the summer-school registration. Michigan, Pennsylvania, Harvard, and Cornell follow Columbia in the order named, and all with a student roll exceeding 4,500. The place of Yale is eleventh in the list; of Stanford, twenty-first; of Princeton, twenty-third; of Johns Hopkins, twenty-eighth. Fortunately, in the matter of institutions of the higher learning, quality rather than quantity counts—a fact which the new president of Harvard emphasized in his inaugural address. Among the colleges for women Smith leads with 1,609, Wellesley coming second with slightly over thirteen hundred.

Africa, which has been the grave of so many reputations, is throwing out a suggestion for co-operation in Christian work which is not without its interest in America. In a recent conference at Nairobi, representatives of the Scottish Presbyterian Church, the Africa Inland Mission, the Friends' Industrial Mission, and the English Church Missionary Society, decided upon a concordat whereby certain things are to be presented to the natives as essential, and points of difference are to be disregarded. By this concordat the Bible is uniformly accepted and presented as the standard of belief; the Apostles and Nicene Creeds are accepted as the sufficient expression of the Faith; the administration of the two New Testament Sacraments is provided for; and the possession of a duly ordered and properly safeguarded ministry is insisted on. This is probably the most sagacious attempt at providing a working basis of union that has yet been presented in the English-speaking world, and the one which is likeliest to lead to a real and solid advance. It is true there will still be room for a difference of opinion as to the modus of ordination; but nothing will be taught to any convert which he will necessarily have elsewhere to hear combated or to unlearn, if those who have come to the agreement observe its terms in honor. In this arrangement we have a hint of what might be done in small communities in America if our Christian consciousness were as enlightened as that of these workers among the savages.

From points as widely separated as the District of North Dakota and the Diocese of Albany the attention of Churchmen was called during December to the difficulty which attends the carrying on of this Church's work in rural and widely scattered communities. As little, perhaps, as any religious body in America have we solved the problem of the country town. Two things are to blame for this condition. One is the unfitness of the ordinary layman in this Church to do specifically religious work, which he has long been encouraged by too many of the clergy to regard as outside his province; the other is the unwillingness of our clergy generally to live and work in small places—an unwillingness which has its roots in the standard that prevails among the clergy whereby the success or the failure of a ministerial career is measured, not by what it is or does, but by the size of the field in which it is exercised. Fortunately not all our fellow-Christians are as unwise or as inefficient as we. Far apart in much as are the Methodists and the Roman Catholic Church, they are at one in their ability to minister to souls in sparsely settled places, and we do not understand that any professional or other indignity attaches in either body to residence with and service among the ruralized or the obscure. Two ways suggest themselves whereby our practice in the premises might be improved. One is by the recovery of the Catholic diaconate, now for so many centuries practically lost to the entire Anglican communion; the other is by training students for this special work from the time of their admission as candidates for orders, and encouraging them to pledge themselves to it for a certain number of years, with or without a temporary resolve to be celibate as the circumstances may require. Our present outlook, whereby nearly every student leaves the seminary with his eyes on a bustling city parish, is morally vicious in itself: in operation it is disastrous.

The London Circulating Libraries Association recently addressed a letter to the leading British publishers requesting that copies of all novels, and any book about the character of which there may possibly be a question, be submitted to them at least one week before the date of publication, in order that their patrons may be protected from the nuisance of having volumes sent to them which transgress the bounds of good taste and even of decency, but about the contents of which they are at present unable to inform themselves in advance. At one time the imprint of a reputable publisher on any book was a guaranty of its moral cleanliness; but this is, unfortunately, no longer so, on either side of the Atlantic. The importance of the step taken by the Circulating Libraries Association may be understood, and its value in the matter of elevating the public taste appreciated, when it is remembered that it is through its agency that nearly every new work of fiction in Great Britain finds a public. In this connection not a little interest attaches to a pamphlet on Current Reading in the Family now being circulated by the publishers of the "Youth's Companion." It is true, one of the purposes of the dissemination of this pamphlet is apparently to increase the subscription list of the paper printing it, though the name of that paper does not appear in its pages except in a note in very small type at the end. This, however, does not affect the cogency of the arguments advanced, nor lessen the responsibility of parents for the guidance of the choice and so the taste of their children. That vile things find their way into print is no more a reason why we should read them than the existence of a cesspool is a reason why we should bathe in it. Decent and intelligent persons disclose alike their decency and their intelligence by avoiding and contemning both.

SPECIALS FOR UTAH

The recent visit of the Bishop of Utah to the Pacific coast has resulted in the following gifts and pledges for his work:

Diocese or District.	Gifts.	Pledges
Olympia	$ 70.40	$120.00
Oregon	329.91	5.00
Sacramento	28.30	...
California	378.40	120.00
Los Angeles	915.25	55.00
Total	$1,722.26	$300.00

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The Church and Social Service

Edited by the Rev. Cecil Marrack, Chairman California Social Service Commission

THE MOST SANITARY CITY

The Springfield Republican says that "San Francisco is now called by Surgeon-General Wyman 'the most sanitary city in the United States. It has the plague to thank for that. One of these days the world will realize that consumption and typhoid are plagues no less to be dreaded, and equally amenable to hygienic reform. A disease is more appalling when it slays suddenly, but the more insidious disease are in the long run a severer drain."

THE OPINION OF AN EXPERT

Among the authorities on social problems in the United States, Dr. Edward T. Devine, editor of The Survey, is usually regarded as the leader. In a recent editorial he says:

"Religion, like domestic life, affords the means of welding society into a more perfect organism. It contributes to the more harmonious action of all the elements in society. The religious citizen is a better citizen, just as, other things being equal, the family man is a better citizen, for the reason that he has a greater stake in society. He has more motives and stronger motives for suiting himself to his fellows in all the numerous ways that strengthen society and promote its evolution to a higher stage of development. He attaches more importance to his own life and to the lives of others. Selfishness departs from him and the law of service rules him. He acknowledges obligations which the irreligious or the non-religious do not acknowledge, and he looks for and obtains pleasures and satisfactions which are to be found only in the religious life. If therefore integration, co-ordination, a more intimate relation between the individual and society, are essential to social progress, religion must be reckoned one of its most powerful factors."

HOW IS THE CHURCH TO HELP?

Writing on the subject of the Church and Secular Agencies, Dr. Devine points out that the most thoroughgoing co-operation is the only road to effective social service. The Church supplies the motive—love; organized charity supplies the method. Both are essential. The true co-ordination of motive and method underlies the Master's parable of the Good Samaritan. The ministry to the man who fell among thieves could not have been effective unless the Good Samaritan and the inn keeper had worked together, the one supplying the motive, the other the method,

"The Church must come to a better understanding—a sympathetic, co-operative, mutually advantageous understanding—with a great variety of secular agencies; first of all with those departments of government, and especially of the local municipal administration, which are more directly concerned with social welfare, such as the police department, the health department, the charities department and the public schools; second, with the trade unions and other labor organizations; third, with the philanthropic and charitable societies and agencies conducted on a non-sectarian basis, but working in one way or another for the improvement of conditions and the relief of distress; fourth, with various bodies, official and unofficial, whose primary purpose it is to make authoritative investigations of industrial and social problems.

"The churches may, of course, as they have in the past, choose other alternatives. They may content themselves with developing institutional features within the church itself, supported and controlled by the church and attaining to whatever dimensions their own personal and financial resources may permit. Or the churches may even draw the line sharply, saying, we have nothing to do with housing, infectious disease, unemployment, low standards of living, immigration, poverty and the like; we have only to do with the personal problems of sin and redemption, and we have to do with these only by traditional and conventional methods. But if this second way out—that of ignoring social problems—is no longer tenable, and if the first way out—that of the institutional church—is no longer adequate, however satisfying it may be so far as is goes, is not the other method which we have proposed at once tenable and adequate and in line with that rational division of work and co-ordination of forces which underlie all progress and all great achievements?

"The secular agencies—municipal departments, labor organizations, charitable societies, and investigating commissions and foundations—are here in our midst, live, vital and effective forces available for one or another part of the large social program in which the churches are interested. Ignored, opposed, unjustly criticised, hampered by a failure of co-operation on the part of the churches, they will fail to some extent of achieving their own best ends and they will be a thorn in the side of the churches. Understood, encouraged, criticised sympathetically and constructively when the occasion arises, defended when they should be defended, and inspired by the leavening and purifying and conserving influences of religion, they will become great factors in the successful carrying out of the social program. They need the churches for the more complete accomplishment of their own objects, and the churches need them as the most economical and sensible and effective way of accomplishing this part of their own object."

THE CHURCH AT WORK IN NEW YORK

The Churchman of recent date tells about the Social Service Board of the archdeaconry of New York. A program of work under four heads has been established. Each parish is to take charge of the social work in its own neighborhood or to provide workers for neglected neighborhoods. Each parish is also asked to furnish men and women willing to be captains of social service in such a district as may be assigned to them, a block, two blocks, or part of a block, to ascertain what agencies for uplift or for evil there may be in their district; to become familiar with the conditions of tenements both in regard to their sanitary and their social conditions; to keep watch over moving-picture shows; to keep in touch with conditions of employment in shops and factories and to endeavor to make provision, if practicable, for occasional noon-day services; to study the saloons of the district and the like

PROBATION FOR ERRING GIRLS

Waverley House, New York, illustrates a wise and loving effort to save human lives by the probationary method It was established as a refuge for women on probation or under investigation, whose home surroundings are unfavorable. The stay there is voluntary and lasts anywhere from one day to several months. Since it was founded in February, 1908, the house has harbored 300 women, and has been able to keep in close touch with 110 after they left Every effort is made through lectures, classes and various amusements to make the life at Waverley House normal and happy. An experiment with a summer house at Hillcrest proved successful, and may become a permanent institution. Though probation in all forms is in its infancy, the side represented by Waverley House is a success.

From 25 to 150 girls are brought before the night court of New York each day. An investigation was made of 208 girls with a view to finding the causes of their fall. Forty-five per cent attributed it to procurers, eighteen per cent were deserted by their betrayers, eight per cent were assaulted, sixteen per cent were out of work, five per cent were intemperate. Only three out of the whole number were naturally depraved. Among the very important causes of prostitution are the double standard of morality which frees men from all responsibility, and the false modesty of parents who keep their daughters in complete ignorance of questions of sex. Low wages which make it almost impossible for a girl to live are responsible for much prostitution, as is the natural craving for amusement which takes girls to the dance halls where they are apt to fall into the clutches of procurers. Moving-picture shows, parks and even railroad stations are infested by procurers and several Raines law hotels are run by them as houses of prostitution. Some of these are near factories and department stores, where many girls are employed. Of the girls cared for at Waverley House a large number have been returned to their homes, positions have been obtained for about a hundred, and hospital care has been given others.

THE FIRST EIGHTEEN CONVENTIONS OF THE NATIONAL MISSIONARY CAMPAIGN

By J. Campbell White

Large and successful beyond the highest hopes of the leaders of the Laymen's Missionary Movement have been the first eighteen conventions held between October 16th and December 14th. Fifty seven more conventions are on the list for the next four months, which means that many of the leaders and speakers will be away from home continuously during that period. After the middle of January two conventions will be in progress simultaneously up to the middle of April.

Most of the experimenting has now been done, and a plan has been gradually evolved which is designed to produce the largest permanent results from a convention lasting only three or four days. Merely as a piece of educational machinery, such a series of conventions would be worthy of the skill of the most astute moulders of public thought. When their spiritual significance is understood, the responsibility attached to their conduct becomes tremendous.

The sixteen thousand seven hundred and twenty-nine men who have paid $1 each as a registration fee at the eighteen conventions already held, constitute only a fraction of the men who have

come into contact with the spirit and methods of the Laymen's Movement. In church services, in denominational conferences and through deputation work, both preceding and following the conventions, from five to ten times as many men have been reached and helped as were found in the conventions themselves.

How the Movement Spreads

Perhaps nothing is more significant in connection with the whole movement than the way in which missionary propagators are being multiplied, so that to towns and cities where no convention has been held the spirit of the movement has spread, and churches are rising up to double or treble their highest previous missionary offerings.

And the financial result is not the only or chief output of the campaign. The new appreciation of spiritual things, the awakened moral earnestness among men, the re-establishment of wavering faith in the sufficiency of the gospel to meet the spiritual needs of mankind, the enlarged spirit of co-operation between the churches, the recognition of the responsibility of laymen as well as ministers to obey the ten commandments and the Great Commission, the infusion of a new spirit of aggressive effort to put Christian truth to the practical test on a world-scale, these and many other results are appearing as a part of the awakening of the Church to its divine mission in the world.

The campaign has proved to a demonstration that a whole city through all of its varied and multiplied church machinery can double its contributions to the evangelization of the world within a few weeks by the adoption of a simple business-like plan of enlisting its whole membership in this undertaking. In every city the same general condition is found—only a fraction of the church members are systematic givers to missions. The first problem is to multiply the givers, the next to get men who are doing something to do something really worthy of the cause.

The Campaign Cumulative

Indications increase that the whole campaign will be cumulative in its character, up to the very end. Cities that hesitated a few weeks ago to undertake a convention are now enthusiastic in their preparations. Most of the conventions held thus far have had to be organized in a very limited time, rendering extensive deputation work throughout the district impossible. But this will not be the case with the balance of the campaign. The rest of the conventions have all had much ampler time for thorough preparation.

For many reasons New York is generally regarded as the hardest city in the country to move. But in no other city has there been such a large response at this stage of the preliminary arrangements. The large dining room of the Hotel Astor, accommodating about two thousand, has been engaged for January 14th, and already the applications are coming in so rapidly that an additional dining hall has been reserved.

Men's missionary meetings are multiplying so rapidly, in all the territory covered by the conventions, that one of the constant problems at headquarters is where to find suitable speakers to present the spirit and methods of the movement.

No conviction is deeper in the minds of the speakers and leaders in this campaign than its providential timeliness and its immense spiritual significance. It is doubtful whether any single undertaking in our times has appealed so generally to Christians everywhere as an object of prayer as has this national campaign. This pervasive and growing prayer spirit may yet make possible the mightiest spiritual awakening both at home and abroad which history has witnessed. To this end, "Whoever prays most, helps most."—Men and Mission.

LOCUM TENENS WANTED

DEAR SIR—If any of my clerical brethren would care to take charge of a delightful country parish on Vancouver Island, B. C., for six months from May 1st next, they could have the use of a small furnished rectory standing in thirty-two acres of glebe, with $80 per month salary, in return for doing full duty.

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St. Stephen's Church, San Luis Obispo, is rejoicing in the possession of a beautiful new altar, used for the first time on Christmas Day. The altar is of quartered oak, natural color, and hand carved in simple design. It is seven feet in length, with double gradines, the work of Mr. John Schmid of San Francisco. The altar is furnished completely with brass cross, candelabra, and vases, etc., all of Gorham make, memorials given by members of the congregation. The altar is the result of two years of faithful work by the young ladies of the congregation.

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Recollections of a Pioneer Woman

By the late MRS. LUZENA S. WILSON

IX

Our nearest neighbors were the mem-
rs of the Spanish colony, who lived
ly three-quarters of a mile away, in
e little Laguna valley. The lord of the
l, and the original owner of all the
nd included in the grant on which we
ed, was Manuel Vaca, and around him
ıstered the Spanish population of great
lesser note. Some of their adobe
uses still remain, in unpleasing, barren,
ıalid desolation—a rude and fast-de-
ying monument to the vanished grand-
r of Spanish California, and a shelter
American settlers of even less energy
d enterprise than the "greasers."
out us in all directions roamed herds
cattle and droves of mustangs, which
nstituted the wealth of the settlement,
d a whole day's hard riding about the
ant would not reveal the extent of their
ır-footed possessions. Even at that
rly day some portions of the original
ant had already passed from Vaca to
nerican owners; and to-day of all that
eat body of fertile valley, and leagues
pasture land, scarcely more than two
three hundred acres can be found in
e possession of the heirs. The Mexican
aracter of slothfulness and procrasti-
tion assisted materially to undermine
eir financial stability, and they suc-
mbed to the strategy and acuteness of
e American trader. It was but a few
ars till the proud rulers of the valley
ere the humblest subjects of the new
onarchs, reduced from affluence almost
beggary by too greatly trusted
ankees.

At the time we arrived in the valley,
wever, the "greaser" element, as it has
ıce been called, was in its pristine
ory. All the accompaniments of Span-
ı happiness were to be found in the
all precinct occupied by their dwell-
gs. An army of vaqueros congregated
ery day about the settlement, smoked
garettes, ran races, played cards for
gh stakes, and drank bad whiskey in
limited quantities. The man of posi-
on felt proud of his patrician blood,
d condescended when he addressed his
rrounding inferiors. He wore a broad
mbrero, gold-laced jacket and wide
ll-decked pantaloons, girt his waist
th a flaming sash, wore jangling at his
els large, clanking, silver spurs, swung
lariat with unerring aim, and in the
ddle looked a centaur. The belles of
e valley coquetted with the brave rid-
s, threw at them melting glances from
eir eyes, and whispered sweet nothings
the melodious Spanish tongue. I was
ways treated with extreme considera-
on by the Spanish people, and they
ite frequently invited me to participate
their dances and feasts, which they
ve to celebrate their great occasions.
e had been in the valley only about
o months, when Senor Vaca came rid-
g over one morning to ask me, by the
d of an interpreter, to attend a ball to
given that night at his house. I was
ite unfamiliar with the manner and cus-
ms of the Spanish people, and my ac-
ptance of the cordial and pressing invi-
tion was prompted quite as much by
riosity as by my friendly feelings for
y neighbors.

When we arrived at the adobe house the light streamed through open windows and doors far out into the night and re vealed, tethered all about, the saddle-horses of the guests, and lit up many black-eyed, smiling faces, looking to see how the American would be received. Don Manuel, with his daughter, greeted us with all the ceremony and courtesy of a Spanish grandee, and showed us to the place of honor. We were ushered into a long room illuminated with tallow dips, destitute of furniture, with the exception of the two or three chairs reserved exclusively for the use of the American visitors, and lined on either side with mats, on which reclined, with careless grace and ease, the flirting belles and beaux, and the wrinkled duennas of the fiesta. The musical accompaniment to the dancing, which had already begun, was played upon guitar and tambourine, and the laughing, chattering, happy crowd swayed and turned in wave-like undulations to the rhythm of a seductive waltz. They fluttered their silken vari-colored scarfs, and bent their lithe bodies in graceful dances which charmed my cotillon and quadrille-accustomed eyes. The young ladies were dressed in true Mexican costume; snowy chemises of soft fine linen, cut low, displayed the plump necks, leaving bare the dimpled arms; bright hued silk petticoats, in great plaid patterns and shawls and scarfs of brilliant scarlet, set off in contrast their glossy, jet hair, their red lips, and their sparkling, tigerish, changing eyes. The men in holiday attire of velvet jackets of royal purple and emerald green, profusely trimmed with gold and silver braids, were as gaudy in color and picturesque in appearance as the feminine portion of the assembly. The refreshments comprised strangely compounded but savory Spanish stews, hot with chiles, great piles of tortillas, and gallons of only tolerable whiskey. Some of the guests ate reclining on their mats, some standing about the long, low table, some lounging in door-ways and window seats—all laughing, talking, coquetting and thoroughly enjoying the passing minute, forgetful of yesterday, heedless of to-morrow, living only in the happy present. Among the prominent and honored guests were members of the most wealthy and influential Spanish families of the country. I remember well the pretty faces and manly figures of the Armijos, Picos, Penas, and Berryessas, who have been long since gathered in peace to their fathers, and some still living holding prominent places in various Californian communities.

The vaqueros who rode up and down the country stopped often at our place, and were very kind and friendly. Many a quarter of freshly killed beef or mutton, game caught in the valley, or birds snared in the mountains, found their way from their hands to my not over-well stocked larder. Once they brought me a young elk, that I might have it about the place for a pet. I was delighted with the gift, and took it out toward the corral, intending to keep it with the cows. Imagine my surprise and consternation when, as I approached the gate, meek, patient old "muley," who had followed us across the plains and lived through fire and flood, lashed her tail from side to side, broke into a gallop, scaled an eight-foot fence at a single bound and only stopped her freightened run when she was three miles from home. After that I gave up my intention of adding an elk to my domestic collection of animals, and declined all further gifts of the kind. The vaquero and his horse were inseparable; even while he drank his whiskey at the roadside "deadfall" he retained his hold on the lariat of the horse grazing fifty feet away outside. He ate, drank, and slept in the saddle; and even if he lay down under a tree for the night, the horse was in constant requisition for a breathless gallop across country after the stampeding cattle.

Toward the end of the summer months, as we began to look for the early rains, the matter of house-building absorbed all our attention. Lumber was very scarce and very high in price, and all that we got was hauled from Benicia, a distance of thirty miles, and the greater part of our savings was used up in the construction of the rudest kind of a shelter. I had grown so accustomed to sleeping in the open air, that the first night we slept under a roof I absolutely suffered from a sense of suffocation, although there were neither doors nor windows to the structure. All during the summer my hotel had prospered and made money, while my husband kept hard at work making hay. At the end of the season he had cut and baled, and hauled the long fifteen miles to Cache Slough, two hundred tons of hay and it lay there awaiting shipment to San Francisco. But alas for all our hopes, the rains came unexpectedly, and the water rising in the tules, carried away again all the labor of the year, and the money on which we had depended to partly pay for the land which we had bought. The hay was a total loss, and we had only the refuge of harder work at the hotel business and farming the next year. But trouble seemed to follow us relentlessly; we had scarcely moved into our little frame house under the oak, when the land commissioners met in San Francisco to settle or accept the surveys of the Spanish grants, and among the disputed boundary lines were those of the grant upon which we had bought. Once the commissioners decided that the land upon which we lived was included in the grant, and the news had scarcely reached us when other testimony bearing on the case was heard, and the decision reversed. The news came to Benicia at night, and long before daylight there came knocks at the door calling me up, and I was busy until long after the usual breakfast time satisfying the hunger of the unusually large crowd of travelers. My husband was away in Sacramento, and therefore I did not learn till later in the day the cause of this sudden immigration. By night a party of surveyors had staked off half the valley and all the land we had bought, and a band of squatters had built a rough cabin half a mile from us. When my husband returned at night, he was furious, and he swore that he either would have the land or kill every man who disputed his own ership. Before it was light he left the house on his errand of ejectment, taking with him a witness, in case he should be

killed or by forced to kill the squatters. I kissed my good-bye, hardly expecting to come back to me alive, for the squatters—many of whom knew and feared his reckless and determined purpose—would not have hesitated to dispose of him with a bullet.

He walked straight to their cabin, and pushing aside the blanket hung for a door, found the intruders, six in number, sound asleep, and their guns standing loaded, ready for use, near at hand. Softly slipping in, he secured the six guns, and then, covering the sleepers with his own weapon, waked them. They were of course enraged but helpless, and, at his command, filed silently out of the cabin. Then, under the pitiless aim of that steady gun, they silently and unresistingly watched the demolition and removal of their mushroom house. When the last stick of wood and scrap of material had been dragged away, the gun was lowered, and they were given a solemn warning never again to attempt the unlawful seizure of another man's property under pain of death. The foiled squatters stormed and raved, and vowed vengeance, but we were troubled no more by that party. Others, with as little regard for the rights of property owners, were ready to attempt, and did attempt, the same wholesale theft of land, but were disposed of in as summary a manner. The trouble thus begun grew into a perfect war, in courts and out of courts. Men who paid for their lands were determined to hold them at any cost, and everybody went armed to the teeth, ready to defend his claim. The decisions of the land commissioners kept us in a state of continuous ferment, and for years we had not only a hard struggle to keep our land, but we were in constant terror of the murderous shots of the infuriated men who desired to eject us. The "squatters" were so much the topic of common conversation among us that even the children, left to invent their own amusements, used to play at being "squatters"; and once had I not opportunely appeared to rescue my youngest son he would have really been hung, in mimicry of the punishment not unusually discussed as a salient remedy for the "squatter troubles."

The capital of the state was removed to Benicia about the time that we moved to Vaca valley, and that point being not far distant, we were on the route of constant travel, and among the men who stopped with us often were some who, even then, owned large tracts of land in the country, and many of whom have since become well known to the public, either through political position or great wealth. Among them were Judge S. C. Hastings, who still lives in San Francisco, and who has since amassed a great fortune, a monument of energy and business shrewdness. Judge Murray Morrison dispensed justice in our district courts; Judge Curry was the owner of a great deal of valuable property; Judge Wallace meted out punishment to offenders. Mr. L. B. Misner, who still lives in Benicia, was an early traveler, Mr. Paul Shirley and he were for years the most dashing beaux of the scattered young ladies of the upper country. The map of the townsite of Vacaville had been filed some years before we settled there, but it was still some time before the place had a postoffice or a name.

The second Christmas of our stay I gave a dinner party, and invited all the Americans in the valley; even though I only entertained five guests. My dinner party was considered very fine for the time. My cook was a negro of the blackest hue, who had formerly cooked for some army officer, and who was accustomed to skirmishing, as he expressed it. The menu embraced onion soup, roast elk, a fricassee of lamb, boiled onions, the home-grown luxuries of radishes, lettuce and parsley, dried-apple pies, and rice pudding. Fowls were too rare and valuable to be sacrificed, as yet, to the table, and probably had they been killed would have defied mastication, for they were like ourselves, pioneers.

W.

San Francisco, April, 1881.

X

As time went on, we and our neighbors began to wish for educational advantages for our children, and, by paying double tuition for each child, we managed to secure a teacher (sound in mind, but defective in body, he having lost a leg and an eye), and to start a school in a little blue cotton house under a tree. The trustees of this school of six pupils were Mr. Ed. McGary (he afterward moved to Green Valley, and after amassing a substantial fortune, again to San Francisco, where he still lives), Mr. Eugene Price (he died some years ago, a wealthy resident of Chicago), and my husband. The canvas building was shortly replaced by a wooden structure and this in turn by a larger one; and the school thus started developed some years later into the Pacific Methodist College, which was for many years one of the foremost collegiate institutions of California.

For a good many years after we came to Vaca Valley there were not enough families in the immediate vicinity to induce a doctor to settle there; and although the climate might safely be called the healthiest in the state, people once in a great while would get sick. A physician who made a desperate effort to make a living there, and failed, left his medicine chest in liquidation of his long-standing board bill, and thereafter I came to act as general practitioner and apothecary for the neighborhood; and my judgment on diseases was accepted with as much faith and my prescriptions followed with more readiness, than is now often accorded to the most learned members of the medical fraternity. I dealt out blue-mass, calomel, and quinine to patients from far and near; inspected tongues, and felt pulses, until I grew so familiar with the business that I almost fancied myself a genuine doctor. I don't think I ever killed anybody, and I am quite sure I cured a good many of my patients. Indeed, they grew so accustomed to my ministrations that, even after a good physician settled among us, the sick people used not infrequently to ask me if they should take the medicine that he prescribed; and I believe that if the matter had come to an actual choice, they would have followed my advice in preference to his.

The Spanish population gradually vanished before the coming immigration. The thick-walled adobe houses, which sheltered under one roof horses and men, crumbled away and mingled with the dust. The vaquero and his bands of Spanish cattle fled to wider ranges. The plow turned the sod where the brilliant wild flowers had bloomed for ages undisturbed, and silken corn and golden wheat ripened in the little valley. Year by year more acres of the fertile land were laid under cultivation. The canvas tent was followed by a tiny, unpainted redwood cabin with a dirt floor, and that in turn by more pretentious homes. It was years before the title of the land was established, and we were kept in continual commotion through the persistent efforts of squatters to obtain possession. The surveys of the Spanish owners were very imperfect, and caused a world of trouble and annoyance to their successors. The usual mode of measurement in early days, before surveyors and surveying instruments were in the country, was for a vaquero to take a fresh mustang a gallop an hour in any direction, and t distance thus traversed was called t miles. Smaller distances were subd visions of the hour's ride; and, as t speed of the horse was variable, you m easily see that the survey thus ma would be a very irregular one, and wou be likely, as it did, to give rise to ma complications in later transfers of t land.

The valley was settled principally immigrants from Missouri and Arkansa and they brought with them the shiftle ways of farming and housekeeping prev lent in the West and South, and whi have, in a measure, prevented the i provement and advancement that mig have been expected from so fertile a productive a country. I remember an illustration of the principles of ear housekeeping, being called to help ta care of a neighbor who was very ill. sat up all night by the sick woman company with another neighbor, a volu teer nurse. Growing hungry towa morning we concluded to get breakfa so I sent the daughter of the house, girl of seventeen years, to bring me son cream to make biscuits. She was go a long time, and I waited with my han in the flour for her to come back. Final she made her appearance with the crea and when I asked the cause of the dela she answered: "Well, old Bob was the cream, and I had to stop and scra him off."

To emphasize the statement, "O Bob," the cat, came in wet from his i voluntary cream bath. I made the bre with water that I pumped myself. Th out-door management of the men was badly conducted as the indoor system their wives. A general air of dilapid tion seemed to pervade and cling to th houses and barns of the farmer of th West. He sat cross-legged on the fenc and smoked a clay pipe in company wi the "old woman," while the pigs a chickens rooted and scratched unmolest in his front garden. The Western farm ers still, in some few instances, ho possession, and from the highway as y pass you may detect the unmistakab sign of their early training; but by t the greater part of the pioneer popul tion has been succeeded by economic industrious, energetic, thrifty famili from the North and from Canada, a they have converted the little valley in a cultivated and blooming garden. Th redwood shanty has given way to lar and well built pleasant homes, furnish with comforts and often luxuries. I stead of the bare-footed, rag-cover urchins of early times, who ran wild wi the pigs and calves, all along the ro one may see troops of rosy, well-cl children on their way to school. Th old-time Sabbath amusements of ridi bucking mustangs into the saloons, drin ing all day at the various bars, runnin foot-races, playing poker, and finishi the day with a free fight are things the past. The sobering influence of ci ilization has removed all such excitin but dangerous pastimes as playing scie tific games of billiards by firing at th balls with a pistol, taking off the hea of the decanters behind the counter wi a quick shot, and making the barkeep shiver for his well-curled hair. No when the individual members of the e lightened population play cards, as pe haps they sometimes do, it is in the s clusion of the back room, out of rang of prying eyes.

We residents of Vaca Valley were amusement-loving people in the ear days of the settlement, and every fe weeks saw a ball or party given, to whi came all the younger portion of the su rounding families, and not seldom th town overflowed for the night with th

xom lads and lassies from thirty miles ay. The largest room in the town s cleared to make room for the ncers, and they danced hard and long til daylight, and often the bright sun- ht saw the participants rolling away in ring wagons, or galloping off on horse- ck to their distant homes. The cos- mes were, like the gatherings, quite ique; the ladies came in calico dresses d calf boots; a ribbon was unusual, and eir principal ornaments were good alth and good nature; the gentlemen me ungloved, and sometimes coatless. it the fun was genuine, and when the st dance was turned off by the sleepy ddler (who kept time with his foot, and lled off in thundering tones the figures the cotillons), it was with a sigh of nuine regret that the many dancers id "good-morning." Now the little wn has grown civilized; when they ve a party now the young ladies come frizzled and montagued, with silk esses, eight-button gloves, and French ippers with pompadour heels; and the oung men come in all the uninteresting lemnity of dress coats.

The stages which ran every day from Sacramento to Napa and Benicia brought with them a stream of travelers, and many new settlers to the valley. The arrival of the rattling, thundering vehicles, drawn by four horses and filled with dusty passengers, and their accompanying poodle-dogs, canary birds, pet cats, parrots, Saratoga trunks, and band-boxes, and the swaggering, self-important driver, who handled the reins with consummate skill, and could only be bribed into amiability by frequent drinks, was the event of the day. All the dogs of the village welcomed its advent and saluted its departure with a chorus of howls; the ragged urchins along the dusty roads waved their battered hats and shouted at the stolid passengers; the old farmer rode up on his slow cob to wait its coming; the inquisitive girls peeped around the corner to see if perchance a new masculine attraction might be left in the town. With the stages went out the rollicking, unassuming fun of the country, and with the railroads came in the aping of city airs and the following of city fashions.

For twenty-seven years I have called the little valley home, have watched with unfailing interest its growth and development. But few years elapsed until Vacaville was the center of a thriving country; the farm produce found its market at the village stores; orchards and vineyards were planted, found profitable, were enlarged, flourished, and are to-day a source of wealth and constantly increasing revenue to the fortunate owners. But the "flush times" are all over; the trials and cares of the pioneer days are things of the past; the rags and tatters of my first days in California are well-nigh forgotten in the ease and plenty of the present. The years have been full of hardships, but they have brought me many friends, and my memory of them is rich with pictures of their kind faces and echoes of their pleasant words. The dear old friends are falling asleep one by one; many of them are already lying quietly at rest under the friendly flower-strewn California sod; day by day the circle narrows, and in a few more years there will be none of us left to talk over the "early days."

San Francisco, April, 1881. W.

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The Approach to the Social Question. F. G. Peabody, Harvard Professor of Christian Morals. Macmillan Company. $1.25 net.

The modesty of the author describes as an approach that which in reality is as reasoned and as elaborate a treatment of the whole question as can be condensed into some two hundred pages. Those who have read his former books will not be disappointed in their expectation of finding the same penetrating insight into causes, the certain weighing of them and forecast of the results they are likely to work out. There seems to be an endless variety of views and aims gathered up in the term Socialism, and it is an extremely difficult matter to acquire a definite idea of what it really does mean.

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Present-Day Preaching. C. L. Slattery. Longmans, Green & Co. $1 net.

Still another book on this subject, but it is a remarkably good one, and written in terms of practical experience, and therefore going straight to the point, saying just those things which have a direct bearing on the work of a preacher. He insists in the strongest way all through on the absolute necessity of preparation, not merely for any one sermon, but for the continuous strain and effort of it. "To give light, he must get light." He must open his mind to receive all the light which scholars are receiving through a consecrated devotion to the Truth, from the God of Truth. Further, he insists that the clergy must not limit their reading, but must pass from the technical up into life. He insists that literature enlarges horizons and that such enlargement is imperatively essential to adequate dealing with the men and women of the day. But the spiritual note is dominant throughout.

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A New Marcion. W. Sanday, D. Christ Church, Oxford. Longma 25c.

This pamphlet is delightful reading the sort of thing that only materializ once in a great while. It is more or l a vivisection of a mischievous book, ex cuted with the courteous grace of a fi ished gentleman and the merciless sk of a surgeon—wounding the subject operates on for the guarding and heali of others. There can be no sympat with the victim in this case, and ther fore no bar to the exquisite enjoyme of Professor Sanday's words, whic smooth as butter, are very swords.

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Letters on the Greatness and Simplici of the Christian Faith. H. C. Kin Pilgrim Press, Chicago. 75c net.

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The Song of the Infinite. A Monograph on the Psalm 103. F. Crane.

The Shepherd of Jebel Nur. W. Knight. Pilgrim Press, Chicago. 50c each.

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These very dainty little books, enclosed in envelopes to match the book covers, are interesting for their content and would make excellent gifts.

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These are the most recent additions of the Publisher's Worth While Series, and like most of their predecessors, they justify their inclusion. The first is reprinted from the writer's well known "Thread of Gold." The others are plain, well-written little books.

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Talks of the Times for Young Christians. C. E. Jefferson. Pilgrim Press, Chicago.

The Life of Oberlin. A. F. Beard. Pilgrim Press, Chicago. $1.25 net.

The very interesting story of a Swiss pastor who was as resolute as he was spiritual, and whose lot was not cast in pleasant places. A word must be said for the very attractive get-up of the Pilgrim Press works. The original bindings and clear print.

The Bible for Home and School: Galatians. B. W. Bacon. MacMillan Co. 50c net.

It is perfectly marvelous that the work of great and recognized Biblical scholars can be condensed into small volumes and put out at a price well within everybody's reach. The author of this volume, for instance, is a Yale Professor of New Testament Criticism and Exegesis, and he has written other books which are well known. There are heaps of commentaries and they are always coming out, but as a rule they are costly and too intricate for the "general." The aim of this series is to provide "a brief, comprehensive commentary, giving in" usable from material now at the disposal of the student. Professor Bacon fulfils these conditions. His book is likely to be an extremely useful one. He adopts the South Galatian Theory and even with Bishop Lightfoot in mind one can not but agree with him. There is a chronological table—a capital analysis of the Epistle. The introduction is good and so are the notes.

The Gale Beautiful. J. P. Miller. D.D. Crowell & Co.

The works of this writer seem to have a great vogue. There are many who like to have such works at hand for devotional reading.

The City With Foundations. John G. MacFadyen. A. C. Armstrong & Co., New York. $1.20 net.

The author is Professor of Old Testament Literature and Exegesis in Knox College, Toronto, and therefore well qualified to write such a work as this. But the content is meditative and devotional, not elaborately learned expositions. There is no great originality. There is plain, direct speaking, and that is what is needed.

The Essential Calvinism. J. S. Strong. Pilgrim Press, Boston. $1.

From the author's standpoint this book is a fair statement of position, characteristics and teaching, but we are unable to see through his spectacles. The popular conception of Calvin may be radically wrong, but Mr. Strong's presentment of him in these regards we can not quite accept. But he does sincerely aim at being impartial and those who are interested in Calvin and the system linked with his name, will find the work well worth reading.

A Year of Ideals for Every-day Living. Compiled by Lydia D. Porter. Pilgrim Press, Boston. 75c.

This very dainty book consists of extracts for every day from the best writers, and they are remarkably well selected, too. On the whole, it realizes one's idea of a commonplace book one might have built up through the years for the salvation of good things from the wastes of forgetfulness.

How to Understand the Words of Christ. A. F. Butler, D.D. Whittaker. 90c.

The subtitle describes this as a practical handbook for teachers and Bible students, and that is precisely what the work is. It has grown out of the author's many years with young men at Seabury Divinity Schools. It is an exceedingly good instrument, but the using of it needs a capable brain.

Manual Work for Sunday Schools. Young Churchman Company, Milwaukee. 75c net.

In the hands of a careful teacher, this little work might be the means of doing an immense deal of good. It is very simple in its suggestions, and they have the crowning merit of being practicable, with a little ingenuity, backed by trouble taking in most schools.

Beginning at Jerusalem. Rev. T. J. Lacey, Ph.D. Gorham, New York. 60c.

Sermons on the Historic Communion of Christendom preached to clarify opinion on the subject of Christian Unity. Apart from the historical contact, it is an excellent example of what might be done much more extensively, and it is quite thinkable that congregations would be rather thankful for such variations from the conventional type of sermon.

The Wonder of His Gracious Words. T. E. Park. Pilgrim Press, Boston. $1.

Still another exposition of the Sermon on the Mount. It is very earnest, well adapted for private reading, but we have failed to discover anything very original

Personality and the Christian Ideal. J. R. Buckham. Pilgrim Press, Boston. $1.50 net.

A title which suggests comparison is rather an unfortunate one, though the author may be absolutely without a thought of such a thing. But "Personality" calls up Illingworth's book and one instinctively reverts to its content. However, Mr. Buckham has written a good book, but one could wish that his style were more equal to the dignity of his matter. Colloquialisms do not, as a rule, add to the weight of an argument, and are very apt to strike a wrong note.

H. H.

MAGAZINES

The Nineteenth Century and After, for December, is a good deal taken up with the crisis in England, but as always there are other articles well worth reading. The Bishop of Madras writes on the "Out-castes of India." "Saul Among the Prophets" is a plea for religious education by a layman. Leonardo da Vinci and Psycho-Physical Forces are good papers.

Everybody's is well worth getting, if only for Judge Lindsey's, "The Beast and the Jungle," but there is plenty of other good matter.

McClure's has a very interesting account of Elizabeth of Austria, whose sad end every one sorrowed over.

H. H.

Scribner's for January has the opening chapters of a novel entitled "Rest Harrow," by Maurice Hewlett; an article with illustrations partly in color on "Old London," by F. C. Howe; "The Midwinter Gardens of New Orleans," by George W. Cable; "Moliere and the Doctors," by Brander Matthews; and "Some Difficulties of a Juryman," by J. H. Coates. There are also the customary verses—none of them very meritorious—and four or five short stories. In "The Point of View" the editor discusses the re-entrance of the ghost into the arena of the modern novel, and in "The Field of Art" there is an appreciative study of the work of the late Charles F. McKim.

California readers of the **Homiletic Review** will probably turn first to an article on "The Prophetic Functions" by Professor Nash of the Pacific Theological Seminary in Berkeley, which stresses once more the never-to-be-forgotten fact that the man or the religious body which has a message for the age is never without hearers. What the Christian world is crying out for today as perhaps never before in its history is for men who can really lead. Professor George Milligan writes of "The Attitude of the Church Towards Recent Criticism of the Scriptures," and Professor Campbell of the Brooklyn Institute discusses "The Religious Significance of the Comet," with special reference to the return of the visitor first discovered by Halley.

The November-December issue of **Records of the Past** is a thicker number than usual, a large part of its space being allotted to an article on "Art in the Far East," by Dr. Munsterberg of Berlin. There is a brief re-examination of Naville's work at Pithom, by Dr. M. G. Kyle, and Professor G. F. Wright discusses the new discoveries now being made regarding the civilization of the ancient Hittites. In this connection it is interesting to note that the French archeaologist, M. Fossey, is of opinion that the Hittites belonged to the Aryan group and the Indo-Germanic family which, if a fact, would help to account for their influence on the early Greeks.

W. H.

THE CHURCH OF THE SAILOR

San Francisco—The past year has been the seventeenth of our existence, and has shown that the institute is now firmly rooted as a diocesan institution. In April the grant of $2,000 per annum from the Church of England came to an end, and in a short time the rest of their subsidy ($1,500 per annum) will also be withdrawn, when the responsibility of financing and working the institute will devolve wholly upon American Churchmen, who, during the past seventeen years, have received over $50,000 from the Church of England Missions to Seamen Society for work among seamen on this coast alone. As was truly said at the Spokane Missionary Council, the time when the Eighth Department required outside financial help has now passed away, and this is especially true of foreign financial assistance. The present chaplain returns to England in April, and his successor will be the last clergyman who will be supported by the Church of England for work in America, so it behooves American Church-people to take hold of the Seamen's Institute with energy.

Christmas here was a thorough success, 260 men sitting down to dinner on Christmas evening, when a splendid turkey dinner was served. All our guests were genuine seagoing men, most of them members of the Sailors' Unions, with about seventy British and French men off their ships. An orchestra gave us entertainment during the evening, and about 80 men attended church that day.

The total attendances of seamen at our Church here during December was 886. The Bishop confirmed two apprentices early in the month.

We greatly need help in giving stereopticon lectures—can anyone oblige us in this direction?

We also need a small billiard table and a few easy chairs and lounges.

Port Costa—A most successful Christmas was spent here, with between forty and fifty French and German sailors present at the dinner. Each man then received a Christmas present of some useful article—soap, pipes, matches, tobacco, cocoa, etc., and a delightful time was spent. Mrs. Stevens wrote on December 21st: "Some of the Germans have not had a Christmas ashore for four years, and are delighted with the good luck of being at Port Costa. We shall have the tree on Christmas eve, and they are helping to get things ready. To see their great clumsy fingers stringing popcorn and cranberries to trim the tree with is really pathetic. We all sit round the fire for the performance, singing German and English carols and songs. The captain is loaning the flags and we decorate the mission Thursday night."

On the Sunday after Christmas the chaplain went up and there was a full chapel, English, French, and Germans forming the congregation. The Christmas lesson was read in French by Col. Esmond and in German by the second mate of the Egreda, after which carols were sung in all three languages.

Portland—To our great regret the Institute has been condemned as unsafe by the city authorities, and has consequently been closed. We can see no hope of resuscitating the work, as there is but one parish—St. Mark's—which shows any particular interest in Church work among seamen. Great credit is due to Mr. H. W. Hodges for his devoted and self-sacrificing work as superintendent since last September, and the fact that 150 seamen were present at the excellent Christmas dinner provided, shows that the place was needed. For ten years seamen have found a warm welcome and a spiritual home in the Portland Seamen's Institute, but henceforth, we regret to say, they will look for it in vain.

FRANK STONE.

The following amended list of the clergy of the Diocese of California should be used in addressing them. The copy supplied us for the last issue was in many places incorrect.

CLERGY LIST OF DIOCESE OF CALIFORNIA.

Bishop.

RT. REV. WILLIAM FORD NICHOLS, D.D.
1215 Sacramento St., San Francisco.

Clergy.

Rev. Alex. Allen, 1280 Alice St., Oakland.
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Prisons and Prisoners in the Philippines

lthough the subject upon which I e been asked to write is a somewhat ıber one, my experience with Prisons Prisoners in the Philippine Islands ing the last eight years is one of the st pleasant pages of my memory. It been a privilege to meet and help ıy young fellows from the homeland,), though met within prison walls, not of the criminal type, but mostly ı who, removed from the healthy re- ıints of home life and western en- ınments, have made the sad discovery t their characters were not strong ugh to stand alone. That they owed re than they realized of their good ords in the homeland to the restrain- and enobling influences of home and nds and advanced civilization, and t when these exterior supports to a tuous life were removed, there was hing left to lean upon. That the les- ı of dependence on a Higher Power n the human, taught doubtless in nu- rous instances by fond mothers and f-sacrificing teachers, had not been ll learned, and finding themselves ced to realize the sad fact that the t step from the narrow path of vir- and duty led to the steep precipice moral ruin and disaster. Then left meditate through long years behind son walls that first sad step and its astrous consequences.

Many such young men from the home- d, whom the enervating unrestrained in the tropics, the fast pace set by nila society, or the desire to get rich ckly and get back to "God's country," is latter frequently-heard expression inuating that one of the most delight- countries in the world is outside the e of His domain), has brought to the t sad step in the downward career— ny such young men it has been my vilege to meet and assist, first as as- tant to the Rev. Chaplain Swift of Thirteenth U. S. Infantry—a name erred to in grateful tones by many nates of Bilibid prison—and later as successor as Honorary Chaplain.

Many of these men came to the ands in the volunteer army and when charged were given positions under Philippine Government as officers of nstabulary and in the various Govern- nt Bureaus.

Taken from subordinate positions and ced in positions of authority and re- nsibility, often overworked and poor- supported by native subordinates, ne of these men fell into trouble rough sheer inability to cope with ir tasks. Their accounts got mud- d, their subordinates helped them- ves to supplies (often warehoused in il nipa shacks), and when auditing y came round, they found themselves ing a deficit, with its usual corollary a trial before the primary courts— ich meant in many cases, to the me of America in the Philippines be recorded, before a native judge, and a foreign language—and in every case al without jury.

Others again may be placed under the egory of those mentioned above; men th undoubted ability, but lacking in essential requisite character. Look- upon "Uncle Sam" as a great rich rporation which everyone may fleece he can do it safely, they in many cases liberately took government funds to ver their own excesses and extrava- nces, hiding their misdeeds by clever bookkeeping, until discovered by an equally clever auditor, and sent to prison and disgrace.

Again the **querida** habit, one fears, is largely responsible for the downfall of many young men. Many of the men I meet in prison have at some time had alliances, legal and otherwise, with native women, and the inevitable tendency of such alliances is a lowering of the moral standard, Tennyson's prediction being sadly fulfilled in many of these cases, the grossness of **her** nature having weight to drag **him** down—these women being almost always of the lower class. But one has to confess that in many instances the distance was not tremendous.

These are the young who are learning the sad lesson that ability is not the only asset needed in the business of life. That character and high ideals are still more valuable assets, if not a necessity to real success. And if one who has spent but seven days in America may presume to offer a criticism of American educational methods, it is this, that ability is aimed at rather than character in most of their educational institutions. In many respects far ahead of systems in vogue in England, where perhaps often character is the only objective, yet one can not but feel on comparing the results of the two systems where such a comparison is possible, that American education would gain considerably by emphasizing the importance of character in the training of the young, even if at the expense of ability.

It is a great privilege to have been permitted to help many young men of both the above types back to liberty and independence. One who still corresponds with me is happily married to the girl who retained her faith in him through the years of his humiliation, and is now the father of two children, occupying a position of trust in a financial concern in California. Another whose father mortgaged his property in order to send me his son's passage money, tells me of his safe arrival in the homeland where work awaited him, and the warm welcome accorded himself and his native wife and sweet child.*

*This may perhaps be classed as an exception to the above indictment of alliances with native women, though not wholly so.

Another, an Australian ship's officer, who was foolish enough to regard lightly the new laws excluding opium from the Philippine Islands, paying the penalty of his contumely with twelve months in prison, has sent me the announcement of his marriage to his faithful fiancee, consummated the day after his arrival in the homeland.

These, and many others I could quote, prove conclusively that the bitter lesson has been well learned, and doubtless with them, as with Saint Peter of old,

"—Noble souls, through dust and heat
Rise from disaster and defeat
The stronger,
And conscious still of the Divine
Within them, lie on earth supine
No longer."

Others, however, one fears, having received the fatal brand of prison stripes, find the battle of life a severe handicap. The treatment which they receive in Bilibid Prison is far in advance of such institutions in the United States. But it is nevertheless a prison system to which they are subjected, and its stigma is as terrible and damnatory as that attached to such institutions in the homeland.

Penal institutions which aim only at the punishment of the offender, and ignore the question of his reformation, have been condemned by all modern students of the penal system, and let us hope their death knell has been sounded and a new start made in the right direction by such institutions as the Elmira (N. Y.) Reformatory. Bilibid Prison is a still further advance. The Prison Bureau in the Philippines is under the jurisdiction of the Bureau of Education, and Bilibid itself is a public school where "compulsory education" is given to the several thousand natives confined there, the American prisoners assisting in the work of education and supervision.

One of the most terrible punishments a man can suffer is to be given work which has no definite result as its objective. Picking oakum, working a treadmill, and most terrible of all, shot drill—these are the only forms of employment

VICE-PRESIDENT FAIRBANKS, GOV. GENERAL FORBES AND IWALING COLONY BAND

VICE-PRESIDENT FAIRBANKS, GOV. GEN. FORBES, SUPERINTENDENT LAMB AND IWALING COLONIST AND WIFE.

(?) provided in prisons of the old type in many countries.

Such tasks are given only for the purpose of punishment for breach of prison discipline in Bilibid. The daily occupations of the men are many and varied. The spacious show and sales rooms are filled with beautiful furniture in polished native woods and sea grass. There are also pretty and useful souvenirs in silver and carabao horn. Exquisite wood carving is also undertaken, and the laundry is a model of its kind. The most prominent building in the enclosure is a fine concrete hospital, with modern facilities for open-air treatment of the numerous tuberculous patients. Good literature is permitted them for leisure moments, and the Church has the privilege of administering to their deeper needs on Sundays and at other times.

The humiliation which American prisoners undergo in a foreign prison in a foreign land is, however, real and keen. To be locked in and let out of their living rooms by self-important uniformed natives is keen enough punishment for a man whose self respect has not been entirely obliterated. And undoubtedly the suffering which imprisonment inflicts upon the white man is far greater than that felt by the indifferent native, on whom imprisonment leaves no stigma or loss of social prestige. I remember once seeing on the wall of a house which I was visiting the photograph of a member of the family taken in prison stripes. Evidently all were proud of the one who had so far distinguished himself as to merit such a novel dress.

Pity, then, in the case of the majority of the natives, is almost eliminated from one's consideration, except in regard to the families which so often suffer far more than the guilty breadwinner. The great majority of them, as a justice of the Supreme Court recently remarked to me, are "like dumb, driven cattle, and don't know their right hand from their left." One can not but deplore the dense ignorance and sin represented by a gathering of such men, so much of which might have been eliminated by education and enlightenment. And one can not but feel that the representatives of the old established church were not entirely guiltless of the ignorance and superstition which exists to-day among the masses of the adults, and that after three hundred years of opportunity.

With such men, a term of imprisonment in Bilibid Prison far from degrading them, often proves a blessing and means of a better start in life. There they are taught the value of honest labor, and how to support themselves at a trade, and when released, are sure of employment in the trade they have learned. Many employers of labor are always on the lookout for them. They live in sanitary buildings and are better fed and housed than in their own homes, and in case of sickness, are well cared for in the prison hospital. One can not but feel that many of the natives would be the better for a year's course in Bilibid. It would be compulsory education of the highest type. Nor is the intellectual side of their nature neglected. Day and night schools are held, and each ambitious native is given an opportunity of learning English and improving his little store of knowledge. Ministers, too, of the Roman and other churches, are given access to them on Sundays, and one trusts to meet with some measure of success in the direction of spiritual reformation. Our own branch of the Church confines its efforts to the American and European prisoners.

But if Bilibid Prison is a distinct advance on the American reformatory system, the Insular Penal Colony at Iwahig is a hundred per cent more so. I have recently visited this colony in an official capacity. It is situated on the island of Palawan, one of the southern islands inhabited by non-Christian tribes and covered with magnificent lumber and virgin forest.

The colony is planted in a forest clearing prepared by the convicts themselves about five miles from the shore of a beautiful sheltered bay, from which it is reached by a navigable river. On the opposite side of the bay is the old Spanish settlement of Puerta Princesa, where two companies of Philippine Scouts and one of Constabulary are stationed. Communication between the two places is by water only. Living in the colony are a thousand men, and the number will be increased to two thousand so soon as accommodations are prepared.

The colony has its own laws, and has the appearance of a republic, but it is in reality a kind of enlightened despotism—pronounced by those best fitted to judge the most beneficent form of government for the Malay race. An American superintendent has complete control of the reins of government, and is ably supported by two American officials and a number of petty officers chosen from the ranks of the released convicts or from among the convicts themselves. Many of the latter receive a small monthly gratuity. There is a very efficient well drilled police force—all sentenced criminals—armed with clubs and bolos. There is also a very small prison, made of barbed wire. During the eight days of my stay there it had only one inmate, a man who was found sleeping during work hours at a distant ranch which he was cultivating. No locks or bolts are to be seen on any building, with the exception of this tiny prison, and I was told that the colonists (they are no longer termed convicts) do not know of the existence of the two guns which are hidden away in the house of the superintendent.

Perfect order and system prevails in every department. There are departments of Agriculture, Roads, Construction, Health—which includes a very efficient native physician and hospital—Commissary—in fact, every department necessary to the working of a well ordered community, and reports are rendered to the superintendent at the close of each day by the men in charge of these departments.

The task of handling such a colony one can readily see, is no light one. Every man in the colony has the right of access to the superintendent at the evening hour of reckoning, and complaints are sympathetically heard and considered, all grounds for discontent

RETREAT FORMATION, IWALING COLONY.

A GROUP OF COLONISTS AND FAMILIES.

being by this means practically eliminated. The superintendent knows each one personally, understands their failings and capacities, and gives them such paternal aid as their childish natures seek and need.

One must not gather, however, from this delightful picture that they are petted and spoiled. All breaches of the very strict discipline which prevails are visited with swift and terrible punishment. Behind the chair of the genial superintendent hangs a formidable array of ugly looking handcuffs, and he has but to say the word, and an offender is instantly arrested and brought before him wearing a pair of these little steel bracelets, and as in the case mentioned above, the superintendent's long arm can effectively reach to the most distant rancheria.

Each evening the whole colony is paraded on the spacious campus, where they undergo inspection and stand retreat. At its close the band plays the "Star Spangled Banner," whilst the only visible token of authority is hauled down from its lofty post. The men then file off and get their evening meal. I noticed that the police made their way at the double to the place where food was served, and asking the reason, was told they had orders to fell with their clubs any man who should breathe a word of complaint as to the nature or quantity of the food—instructions justified by the possibility of a riot resulting from such a cause.

Naturally the most important bureau is that of Agriculture. All the vegetables needed by the Commissary Department are grown in the colony, with a large surplus for export. Many of the men are allowed to clear a piece of land and given the help of cattle with which to cultivate it, and are assisted to build a house. All of the products are turned in to the common store, and supplies are received out at regular intervals. Each man is debted in his personal account book for all material aid received, and credited for all supplies turned in. Many of the men have large credit balances on the colony books.

Perhaps the greatest concession of all, and the phase of the colony with which I am officially connected, is the family question. Men who have served sufficient probation and whose conduct has been exemplary, are allowed to have their wives and families with them at the colony.

Doubtless many people who have been accustomed to think of the man who has erred from the paths of rectitude as outside the pale of pity or consideration—not even entitled to the God-given gift of life itself—will hold up their hands in pious horror at a government which allows criminals the softening and disciplining influence of home life. "What?" cries the objector in horror, "shall the criminal be rewarded for his cruelty, his dishonesty, his lust, by opportunities and resources such as the free and deserving laborer can not command? Are not the bath, the school, the workshop given to these outcasts a premium on crime?" the same outcry was made centuries ago, when the greatest of all reformers became known as the Friend of sinners, and His reply is ours: 'They that are whole need not a physician, but they that are sick.' Though it be true that the fatted calf is killed for the prodigal, yet the complaint and sneer of the elder brother meets a divine reproof."*

*Charlton T. Lewis. "The Indeterminate Sentence."

Doubtless if the State is bound to secure the individual only what he deserves, many men both in Iwahig and out of it are entitled to nothing better than the slimy pit of Jeremiah, and the whole Iwahig scheme is a mistake. But if we admit that it would be criminal for the State to house its charges in vile and unsanitary prisons, whatever their deserts, the whole position of the objector is surrendered. In so far as modern prisons are in advance of the black hole of Calcutta, so the reformation and restoration of the criminal is in advance of the system which aims only at punishment and retribution. In fact it is asserted by those who have had experience of both, that the reformatory system, with its requirements of discipline, personal cleanliness and persistent labor (Iwahig colonists work nine hours a day), is more onerous to the convict than the monotonous routine of a prison system, where no effort at reform is needed, but only sullen acquiesence in cast iron laws.

The paternal government of the Philippine Islands recognizes this great truth, and aims at the reformation and education of the half-developed, ignorant charges committed to its care. And also, what most governments ignore, it shows practical sympathy for the suffering wives and families of these criminals, by undertaking to see that they are at least as well cared for and fed as their erring banished breadwinners.

Those who find fault with such treatment are out of harmony and sympathy with the great Condoner of human frailty. He who said to the self-righteous judges, "Let him that is without sin first cast a stone."

I have been honored by an invitation to help the Government in this work of mercy, my duties being to visit the wives and families of these men and send them to the colony—no easy task with a people who can not understand that a government should entertain beneficent designs towards mere convicts, and are naturally suspicious of the foreigner. But many families by this means are being rescued from poverty and sin, and doubtless many of the children of convicts will thus be saved from following in their father's steps, to which they might be forced by unrelieved poverty and neglect through many years.

The success of this colony is assured. It is already past the experimental stage, and it will one day be known to the world as a most wonderful venture of mercy and faith on the part of a beneficent government, and will doubtless lead the way in the humanitarian paths of criminal reformation.

George Charles Bartter.

AMERICANS IN THE PHILIPPINES

Yesterday eight Manila saloon keepers, all Americans, were fined two hundred pesos each for selling liquor on Sunday contrary to the law and were sternly told that should they offend again they would get a free ride to Bilibid prison. The judge said to me afterwards, "This is a good, law-abiding town and I am going to keep it so. I have lived in a "wide-open" town in the States for many years and we don't want that kind of thing over here."

The judge expressed in these words the sentiment of the American community of the Philippine capital. It is the same sentiment that one finds in a well regulated American community of four thousand people at home. The streets of Manila are safer at night than the streets of Chicago. There are men in prison for offenses against business morality which go unpunished in New York, and our municipal government is heavenly compared to that of Philadelphia. Manila has its under-world, like every city of three hundred thousand inhabitants, but it is kept very much under. The police force is as efficient and as free from corruption as that of any city in the world.

One often hears the statement that the climate of the Philippines is hard on men's morals. The same is true of the climate of Alaska. I can say, however, with truth, that I know of scores of young men, thousands of miles from the restraints of home, who are living as clean and straight lives as one could wish, while there are hundreds of Christian households emanating the sweet influences that make what is best and noblest in American life.

There is one thing, of course, that interferes with the development of a strong public spirit. It is the shifting and temporary nature of the American population. Most of us are here for but a few years and our minds are somewhat occupied with the thought of a more permanent abode in the land of our birth. Taking, however, this into consideration, it is remakable how much public spirit is evinced in Manila in the way of hospitals, organized charity and other works for the public good. In this connection one naturally thinks of the Churches and their influence.

DIOCESE OF OREGON

(Belated Copy)

By action of the General Convention of 1907 the Diocese of Oregon is all that part of the State of Oregon lying between the Pacific Ocean and the summit of the Cascade range of mountains. It is a most fertile country of about 40,000 square miles, with a picturesque coast line of 300 miles indented by at least three deep-water harbors, on which great cities will some day be built. In area the Diocese of Oregon is just twice the size of the Diocese of Ohio.

The first Church clergyman who came to Oregon was the Rev. St. M. Fackler, who crossed the plains in 1847 in search of health. The first services of which we have any record were held by him in Oregon City in 1848, at the residence of Mr. McKinlay. As his health was very poor, he made no effort to establish anywhere any stated services, or to organize a parish.

The Church began active life and work in these parts in the year 1851, when the first service was held in Portland on May 18th, by the Rev. Dr. Richmond, who secured leave of absence from his parish, St. Michael's Church, New York, and left his comfortable home and came to Oregon by the Isthmus of Panama. He founded Trinity Church, Portland, the mother parish. Small indeed seem the beginnings of the Church on this coast. The enormous distance from the civilized centers was appalling, the great scarcity of men and means, the utter lack of roads and means of locomotion, and, above all, the apathy and stolid indifference of the scattered multitudes, were some of the difficulties and perplexities constantly faced by the hardy pioneers of the Church of God. But with indomitable courage, and with an abiding faith in the power of the Almighty, these faithful soldiers overcame all obstacles, endured hardships, literally crossed rivers up to their necks in water, slept in the forests, in perils by land, in perils by water, their whole life one continuous struggle with opposition, loneliness and poverty, thus content to spend and be spent in the Master's service, and thus, by their life and death, to lay the foundation for the Church of Christ in a new and unpossessed land.

In April, 1854, the Right Reverend Thomas Fielding Scott, D.D., arrived in Portland as the first Bishop of Oregon, Washington and Idaho. Think of it! The Church calmly requested Bishop Scott to "look after" this vast empire without a single mile of railroad. No wonder the Church grew but slowly. When a man is asked to spread himself so thinly over such an area not much of him is left in any particular place.

On the 2d of August, 1854, a few Churchmen met in Oregon City and formed the first Convocation of this vast jurisdiction. There were only three clergymen present—Mr. Fackler, Mr. Woodward and Dr. McCarty. In that year there was not a single church building in Oregon or Washington. Bishop Scott summed up the situation by saying: "There are not twenty communicants of the Church in my whole jurisdiction, and the number is even less if you look for those who are really interested in the work." Bishop Scott died in 1867. He was a man of great earnestness, energy and personal holiness, and, considering the immense, wild field, the scarcity of men and means, and the fearful odds against him, his episcopate was eminently successful.

The Right Reverend B. Wistar Morris, D.D., was elected Bishop of Oregon and Washington Territory by the General Convention of 1868, and he arrived in Oregon as its second Bishop on June 2, 1869. During his episcopate several splendid Church institutions were founded.

BISHOP SCADDING, OREGON.

St. Helen's Hall, a Church school for girls, was founded in 1869. Miss Mary B. Rodney, the Bishop's sister-in-law, was the first principal and did efficient work for twenty-seven years. Since 1903 the school has been under the care of the Sisters of St. John Baptist. Under the gentle and efficient management of the Sisters the success attending the school has been remarkable. Large as the building is, it is now too small to accommodate all the pupils who apply for admission. The Sisters have engaged a number of skilled teachers, and girls are prepared directly for college, or they take a seminary course. But it is in the home life of the school that the gentle influence of this self-sacrificing and consecrated body of women is most deeply felt. Many girls are brought to baptism and confirmation, and their religious zeal is so fired in returning to their little towns where, it may be, no church services are held, that they in their turn become missionaries.

The Good Samaritan Hospital was opened by Bishop Morris in 1875. Commenced in a small way, struggling for years to maintain its existence, it has been blessed under God with good friends and benevolent helpers, until now it has a plant and a history of which any hospital might well be proud. The grounds and buildings represent a value of over $350,000. It has endowed beds aggregating in principal over $80,000. Last year the hospital cared for 3,723 cases. A new central building has just been completed at a cost of about $115,000. It is a memorial to Bishop Morris. It contains the offices, a memorial chapel (also in memory of Bishop Morris), and a children's memorial ward in memory of the late Dr. Rodney Glisan, besides numerous other wards and private rooms. There remains a debt of about $25,000 on the new building, which will be taken care of in the diocese, as no appeals are allowed for outside help for the diocesan institutions.

The Bishop Scott Grammar School was another institution founded by Bishop Morris, in 1870. It was kept open for many years, but during the later years of Bishop Morris's episcopate at a financial loss. It was closed in 1904, but the property and funds are being conserved and increased by the trustees, with the expectation of re-opening the school before long.

Bishop Morris secured property for the Church in all parts of his vast jurisdiction, and built many churches and rectories, assisted as he was by the generosity of many Eastern friends and relatives. He himself gave largely from his private means. In 1880 Washington Territory was detached from Oregon, as Idaho had been long before, and Bishop Morris retained Oregon. In 1889 the jurisdiction was erected into a diocese, and Bishop Morris became its diocesan. His memory will remain green for many years to come. His name is a household word among the pioneer families of the State, in whose homes he oftimes found rest and refreshment while engaged in apostolic missionary tours over his vast field. Bishop Morris was peculiarly fitted for the work of a pioneer bishop who must be in journeyings often and labors most abundant, besides caring for those things which are without and which come upon him daily, the care of all the churches in his jurisdiction. This is true of Bishop Morris and no fulsome eulogies are necessary to add luster to his name. Neither would they be acceptable to him, who, when living, heeded not the praise of men, but in sturdy independence stood or fell to his Master alone. From day to day, from year to year, throughout his long episcopate he strove to do his duty as it came to him. He sowed, watered or planted as occasion served, seeking only to be found faithful, knowing that in due season he would reap if he fainted not.

Bishop Morris was consecrated in St. Luke's Church, Philadelphia, on December 3, 1868, at the age of forty-nine, and entered into rest eternal on the Eve of Palm Sunday, 1906, at the age of eighty-six.

The Right Reverend Charles Scadding, D.D., was elected third Bishop of

Oregon by the diocesan convention in June, 1906, and was consecrated in his parish church in La Grange, Ill., on the feast of St. Michael and All Angels in that year. He arrived in Oregon on October 12th, and at once took up the work in vigorous fashion. During these three years the diocese has been greatly strengthened. The division of the diocese in 1907 was an advantage alike to Eastern and Western Oregon, giving both parts of the State adequate Episcopal oversight. Since that time the progress, while but gradual, has been distinct.

As noted above, the institutions are in flourishing condition, and are making most satisfactory advance. The inadequate Endowment Fund has been increased somewhat, and plans are under way for making it more productive. The Sisters of St. John Baptist have just undertaken a home for girls in danger of temptation or those who have made a misstep. This home is called St. Elisabeth's House, and is located in the east part of Portland. The juvenile court has assured the Bishop that this institution will be of great use to the court, and there will doubtless be many persons who will be glad to co-operate with the Sisters in saving girls from danger or degradation. The Oregon Churchman, a paper started by Bishop Scott in 1861, suspended after two years, revived by Bishop Morris, and published with some interruptions under a variety of names until a few years before the death of Bishop Morris, has been revived again by Bishop Scadding, and is meeting with gratifying encouragement.

Bishop Scadding early undertook to place the missionary work of the diocese on a business basis. Under his plan all monies intended for the payment of stipends—whether from the general Board in New York, from the apportionment for diocesan missions, or from the various missions—are all paid into the central missionary treasury. From this fund the stipends are paid promptly when due. The missions pledge definite amounts for the support of their clergy, and are raising far more than ever before. The result is that the missionary clergy are paid on time, and their stipends, while hardly adequate, are larger than formerly. There has been very satisfactory advance in the mission field, especially during the past year. Another plan of the Bishop's is the associate mission system.

It is proposed under this system to group some vacant parishes and missions around strong centers, to send unmarried clergy "forth by two and two" to live in these centers and minister to outlying missions. It has been proved that this can be done effectively on a comparatively small outlay of money for each center. A beginning has been made, and it is hoped to develop the plan further. Bishop Scadding says in this connection:

"Our policy in Oregon is not to see how widely the funds can be scattered, or how many men can be appointed, but rather **to put men who know how to bring things to pass on fields where something can be brought to pass.**

"Although called a "diocese," Oregon is practically nothing more than a vast missionary district, and is both undermanned and under-equipped for the problems before the Church. Thousands of home-seekers are settling in Southern Oregon and in the Coast counties. Something must be done for their spiritual needs. With clergy associated together to meet these conditions, the prospect for the Church's growth is most encouraging."

All this does not mean that Oregon is a rich and prosperous diocese. On the contrary, it is poor and far from able to do the work properly. But the Bishop, clergy and laity are working together, doing their best, and some results are beginning to appear. Oregon will yet give a good account of herself.

The Rev. George F. Rosemuller, formerly of McKeesport, Pa., has entered upon his duties as rector of Grace Church, Astoria, a reception being tendered to him by the parish on the evening of December 20th.

Funds for the completion of the new St. Mark's Church, Medford, have been procured, and the site of the old church will be occupied by a business block containing four stores on the ground floor and a banquet hall above. This last named property will be owned by the Church, and will be used as a source of income for the furtherance of the work of the mission.

Rev. Bertram A. Warren, of St. Paul's, The Dalles, has just received a heavy oak bishop's chair, made by Lamb, as a memorial to the late Bishop Benjamin Wistar Morris. This is the gift of Mr. and Mrs. John S. Schenck, parishioners of St. Paul's. On the evening of December 1st, Bishop Paddock confirmed a class of ten presented by the rector.

The Living Church Annual shows that this diocese made a gain of nine per cent. in communicants last year, a ratio exceeded by only one American diocese, Atlanta. With four vacancies in important towns just filled, and the prospect of placing one or two additional priests in the field at an early date, the outlook is considerably improved, and we ought to do even better this year. Several parishes pruned their lists last year, and others may do so before the next report is made; but the legitimate gain from confirmations and transfers ought to offset any further reductions due to bookkeeping. The fact seems to be that Oregon is getting down to solid foundations, and is building for permanent strength.

SOME OTHER TIME

"Some other time, I'm busy now," I said,
And saw him go, with sad, uncertain tread.
His broken trinkets dangling by his side:
"Some other time!" His little plea denied.
His little lingering figure in the door,
And then a shadow, and the world once more.
And strife and conflict and the sea of care
That hid from me my whispering baby there!

"Some other time, I'm busy now!" He went
With child-lips puckered and his fair head bent,
A crystal teardrop trembling from his eye
And in his throat a sob, his breast a sigh;
The broken engine trailing after him
Into the shadows that his grief made dim;
I could not stop, I thought, so let him go,
He'll soon forget and soon put off his woe!

Some other time—and now he never comes,
No broken trinkets and no battered drums,
No unkept promise and no chance to say:
"I'm busy now, run out a while and play!"
Some other time—and I am waiting, dear,
For little footsteps that I'll never hear,
And little lips that never more will be
In childhood love held up like blooms to me!

Some other time—and here I sit and dream
Of golden childhood with its eyes a-gleam,
Rushing for help and comfort, as he came
To me that day, with all his heart aflame—
While care-bowed fathers cry, as I cried then:
"Don't bother me, I'm busy, come again,"
And watch them fading in the enfolding gloom
Where faltering footsteps lead them from the room!

Ah, bring them now, dear son, those toys of thine,
Unto these idle, trembling hands of mine—
The little barrow, with its broken wheel,
The shattered engine and the battered reel,
The bursted spring, the top that will not run,
The leaking sailboat and the twisted gun—
I shall find time to mend them as I said,
For all my need of hurrying now hath fled!

Some other time—and now 'tis I that go
With head averted and sad tread and slow,
Calling the little shadow here and there,
Through empty hallway, up the hollow stair,
Down the long path that follows through the bloom
Unto the hillside with its marble tomb:
Some other time—O darling, all the years
My idle heart now waits amid the tears!

—Author unknown.

THE CHINESE OF MANILA.

Like all the other islands of the Pacific ocean within measurable distance of the continent of Asia, the Philippines have had a considerable Chinese population for a long time. There were Chinese in the Philippine Islands before the first white man ever set foot on their shores—how long before no one knows. Under the Spanish rule large numbers of Chinese, mostly from the southern half of the Province of Fukien, emigrated to the islands, and with the development of Manila as the capital city a constantly increasing proportion of Chinese settled there, engaging in business or seeking employment in the banks, importing and exporting houses, and shops of their fellow countrymen. Many of them succeeded in accumulating large fortunes, in spite of the constant squeezes to which they were liable at the hands of the Spanish officials, and built up large business establishments, without which the business of the islands could hardly have been transacted.

Many of them also married and brought up families in the islands, and there is today a very large proportion of Chino-Mestizoes among the natives of Manila—certainly a majority; some say a very large majority. For the most part the Chinaman left his family ties, his heathen temples and shrines, and his ancestral tablets behind him when he came to the Philippines (although it was his practice to return to them temporarily every few years), and in many cases was ready to profess allegiance to whatever religious system he found of material and social benefit to him. Finding that he could not be considered a real man, nor, without the greatest difficulty, secure a wife unless he became a Roman Catholic, he speedily conformed, and so today most of the leading business men of the Chinese community are nominally Roman Catholics. Of the twenty thousand (20,000) Chinese in Manila at the present time perhaps one thousand (1,000) are adherents of the Roman communion.

With the transfer of sovereignty to America have come many changes in the conditions of life to the Chinese community: they no longer emigrate freely, for our exclusion laws are applied strictly; they are treated with absolute justice in the courts and in the various bureaus of the civil government, and taxed, of course, just as all others residing or doing business in the islands are taxed, and that taxation is light. All pressure to become Christians has ceased, unless, perhaps, he desires to secure a Filipino wife, and since the American occupation hundreds of them have married Filipino wives without first submitting to baptism.

Since the American occupation a good many Cantonese have come in. All the Chinese laundrymen, nearly all the Chinese cooks and bakers, many of the Chinese grocers, and a fair sprinkling of the Chinese in other occupations are Cantonese. I should say that between ten and fifteen per cent of the Chinese population of Manila come from the Quang-tung province.

The Chinese from the two provinces, Fukien and Quang-tung, are as different as, say English and Germans, for example—different in physiognomy, in language, in customs, and in mental characteristics; but they are all there with a common purpose—to accumulate money and property, and many of them succeed. Some of them are millionaires, although they or their fathers come to the islands penniless coolies, and their daughters and granddaughters (more or less fair, depending on the amount of Spanish blood in their veins) move in the best native society of the city.

Nearly all of the Filipinos of Manila who have any business ability inherited that ability from their Chinese ancestors. They have acquired other languages, Spanish, English, or Tagalog, as an aid to their business. Some of them speak all three in addition to their mother tongue, and use all four languages practically every day of their lives.

They are the middlemen of the islands, buying from the American and European importers and selling to the natives, and without them the Western firms simply could not do business. For the most part they maintain the reputation for business integrity which their race so justly enjoys, and are fairly law-abiding. Of course, they are great gamblers, and, so far as my observation goes, they seem to get caught more often than other gamblers—possibly because much of the Filipino gambling is done at the cockpits, just outside of the city limits, and American gambling, whether it take the form of poker or bridge, rarely meets with any interference. Some of them have not yet learned to do without their opium, although much more than ninety per cent of those who formerly used the drug have absolutely abandoned it. The great majority of offences for which Chinese are arrested are of these two classes, while arrests for stealing, fraud, and the grosser forms of crime are rare. In point of morality they compare very favorably with any other people of Eastern Asia or the isles of the Pacific, and now that they can no longer contaminate the Filipino with opium they constitute no moral danger whatever; in fact, their influence on the Filipino is much better than that of the Filipino on them.

Religiously they are open-minded and for the most part indifferent, constituting at once an opportunity and a challenge to the Church. This challenge the Church has gladly accepted and the truth which she has proclaimed has sunk deep into many Chinese hearts as well as commended itself to their intellects. By the part which she has played in education and social betterment, and by her ministry of healing, she has already done much to break down the Chinese wall of indifference, so that the Chinese community of Manila may fairly be regarded as a field of labor which is sure to yield abundant harvest to the steady, persistent, patient work of the Church.

SUNDAY SCHOOL ATHLETIC LEAGUE

The winter meet of the San Francisco Sunday School Athletic League will be held at the Auditorium on January 21st, the opening event being set down for 8 p. m. Some three hundred contestants are expected to be present. This league is composed of boys who are in actual attendance at some Sunday school, and entrance to the several competitions for the meet will be kept open until noon of January 17th. Of the forty-five schools represented in the league, four belonging to this Church are well in evidence—the boys of St. Stephen's having taken first honors in all the meets that have yet been held. Boys interested in athletics but not yet members of the league can inform themselves more fully of its aims and requirements by addressing Mr. J. C. Astredo, 1217 Sacramento street, San Francisco.

BROTHERHOOD OF ST. ANDREW AN DAUGHTERS OF THE KING.

On Thursday Evening of Conventi Week, January 27, at 7:45, the Annu Joint Meeting of the above Orders will h held in St. John's Church, Fifteenth Stre and Julian Avenue. Bishop Partridge Kyoto will deliver "a charge," aft which the congregation will adjourn to th Guild Room, where an informal meetin will be held at which Bishop Nichols an Mr. John R. Locke of Orange, New Jerse a Council Member of the Brotherhood wi make addresses, followed by general discu sion, when light refreshments will be serve

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The cornerstone of the new Cathedr Mission of the Good Samaritan was laid b Bishop Nichols on Friday, January 14th, Twenty-fifth Street and Potrero Avenue The Rev. J. P. Turner and many of th congregation were present. THE PACIFI CHURCHMAN wishes God-speed to thos engaged in this self-sacrificing work, with th hope that in the development of the work i the new field the Second and Third Stree district may not suffer even though its cha acter is changed, and that the effect of th life of the first pastor, the Rev. W. J, Kip Jr., may never be allowed to fade fro practical view in a section of the city f which he gave his life. This, we believe is the intention of those in charge. F.T.I

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CHURCH SOCIALS.

Church Socials were evolved from the brain of some inspired cynic in a sad hour of bilious misanthropy with the hope that a further addition to the sum of human misery might lessen the total of his own. He was undoubtedly possessed of a keen insight into the characteristics of the class whom Laurence Oliphant classified as the "other worldly." He recognized, however, that this other worldliness was pretty often streaked with the marks of this world, to say nothing of the flesh and the devil. Therefore he reasoned—supposing I propound a scheme for "bringing people together" for the charitable purpose of fusing down into a lovely solution of perfect charity and brotherliness those elements of discord which hinder that result at present, even in the churches; I may not gain any credit but I shall quite certainly have some fun. If I know anything of "other worldly" human nature, it will grasp at the shadow and in all probability lose something of its substance. There are plenty of latent jealousies cherished by the mothers in Israel as their own souls and it only needs a little dexterous fanning to blow them into lively flames and a general flareup. Oh yes, it will work fast enough. After all there is something in life worth living for. " It so happened that in the church of which he was a shining ornament, circumstances favored his unholy designs. A bitter quarrel had broken out amongst the church workers of the feminine persuasion, resulting in the creation of various factions which made war upon each other in a whole-hearted fashion savoring a great deal too much of the methods of the unregenerate. Mrs. Dorcas Flynte brought matters to a crisis by accusing her formerly inseparable moiety, Mrs. Sweetly Bitters of converting the general funds to very private uses. Then indeed the fountains of the great deep were broken up and in the deluge of plain language which burst forth from fair lips, the organization was resolved into its constituent parts. The minister tried his level best at reconstruction, but he was invertebrate jelluloid and therefore did not count for much anyway. Here was a splendid opportunity for the beneficent work of the "Church Social." It offered a new sphere for pious energy—there was a judicious mixture of mild amusement with possibilities of resulting good, and above all to the peaceably inclined it seemed to promise a restoration of the violently disturbed harmony of the congregation. The ingenious promoter put this last as far away the most promising and important factor of his scheme. With oily speech and clever choice of artful phrases he dwelt upon the absolute need of loving union in the church, both for material success and for gain of converts by the force of alluring example. He talked so well that together with his dogged persistency he not only secured the acceptance of his idea but actually persuaded the social leaders to kiss themselves into amity and take an interest. Up to this point he had dealt with principles; now he condescended to details. He explained there was to be music, singing and recitations, and, if it could be arranged, i. e., if the over-good did not make a determined stand against it, dancing. But the great thing was to make people acquainted and therefore ample opportunities for conversation would be arranged. Unrighteous judges condemn religious gatherings as factories for scandal. Nothing of the kind. Intelligent interest in one's neighbors, a free canvass of their affairs dashed with a soup can of fiction to add piquancy to the narrative, is not scandal surely. In the hard world it goes by that name. But the other-worldly are to be guaged by other-worldly standards. At least they claim to be, only it is one of the luxuries which the hard world does not allow them. The Social did eventually grow into a realized fact, but there was no end to the quarreling over the arrangements for it. Every point became a generator of discord. The kind of music, who should and who shouldn't sing—the recitations, and above all the dancing, even the question of ice cream and coffee, all were talked over and fought over at a length and with a vigorous intensity uncomprehensible to people external to the region of the infinitely little. But at length, and it was a long length, indeed, matters were somehow arranged and the Church Social emerged from the dismal straits where it had all but foundered and floated out into publicity. Better, we venture to think, for all but the chuckling mischief maker who originated it and shaped it into the dreary form in which we know it, if it had foundered and never been heard of again. His miserable previsions were realized to the full. The quarrels antecedent to this peace-making expedient were simply as water unto wine in comparison with the feuds it evoked. All sorts of petty jealousies grew out of it. If it "did bring people together," it really appeared as if it only collected them for disintegration. The opportunities for conversation and "getting acquainted" resolved themselves into sitting on hard benches and absorbing friendship through the pores, like the man who fancied he could acquire wisdom by sitting in a library and glaring fixedly at the books. As for the rest what with a fine irony was called "entertainment," it was made up of th rate music, weary old songs and rec tions by blushing youths trying hard be funny. If there is any abnormal dividual who finds life too monotonou pleasant and wishes to break the e tenor of his way by an experience concentrated dreariness, let him look for a church social and sit it out religi ly. One experiment would be enough conclusion a word of advice may perh be forgiven.

[The above was written very m years ago and has been reposing and gotten on a dusty limbo of old pap seldom disturbed, but the other day, w the customary aggravativeness of in mate things, it not only fluttered out got mixed up with other copy for journal and was inadvertently sent the printer, who returned it as pr The conclusion has vanished utterly, there was some sort of a concession t the shadows might be rather too int sive. There was also a protest agai the ungenerous spirit which so of wrecks the church social, and an peal to the good intentioned promot of them to keep more distinctly in m the obligations of "the family and hou hold of God," and the last beseeching St. John, "Little children, love another."—SCRYBE.]

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